Talmudic-Encyclopedia-Shemoneh-Esreh-The-Eighteen-Benedictions

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אנציקלופדיה תלמודית:שמונה עשרה

Talmudic Encyclopedia: Shemoneh Esreh

The Eighteen Benedictions - A prayer that is prayed three times every day from the weekdays.

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Its Essence

Eighteen is a prayer* that the sages instituted[1], which is prayed three times every weekday, in the morning, in the afternoon, and in the evening[2], and through it, the commandment of prayer is fulfilled[3].

The Ordinance and the Ordinators

In the beginning, there was no fixed text for prayer, but each person would pray according to his ability. If he was accustomed, he would increase in supplication and request, and if he was slow of speech, he would speak according to his ability[4]. And the Men of the Great Assembly, who were one hundred and twenty elders, among them several prophets, they established the text of the Shemoneh Esrei prayer[5], and included in it praise to God, and the request for all things, which are like the forefathers for all desires of each person and for the needs of the community, and also thanksgiving to God[6].

After time, the text of the prayer was forgotten, and Shimon HaPakuli returned and arranged it before Rabban Gamliel in Yavneh[7].

There are some of the Geonim who wrote that during the period of the First Temple they would pray five blessings out of eighteen, and these are, the first three blessings: Patriarchs, Might, and Sanctification of God, and two of the last blessings: Service and Priestly Blessing, and the rest of the blessings were instituted by the Men of the Great Assembly during the period of the Second Temple[8].

In the midrash, it is said that the eighteen blessings were said by ministering angels throughout the generations, starting from ancient generations, at different times, and the Men of the Great Assembly arranged them in order, meaning according to the order of the events about which they were said, one after the other[9], and see below about each and every blessing, when it was said by the ministering angels[10].

They also said in the Midrash that the eighteen blessings are alluded to in the prayer of Hannah[11], and likewise there are early authorities who wrote that the middle blessings are alluded to in the prophecy of Hosea[12], and see below on each and every blessing, where it is alluded[13].

The Reason for the Ordinance

In the reason that they established a fixed formula for prayer, early authorities wrote that since Israel was exiled and intermingled with the nations, their children did not know how to pray in the holy tongue without mixing other languages, therefore they established a fixed formula for prayer, so that the prayer of the stammerers would be complete like the prayer of those with the fluent tongue[14].

The Number of Blessings

In the prayer of the Eighteen, there were initially eighteen blessings[15], and after a long time[16], Samuel the Small instituted in Yavneh an additional blessing, it is the blessing of the sectarians*[17].

And in the Tosefta and the Jerusalem Talmud, it is said that they were accustomed to include the blessing of “Tzemach David” with the blessing of “Boneh Yerushalayim”[18], and according to their custom initially there were

seventeen blessings, and today, with the blessing of the heretics, they are eighteen[19].

Its Name

Even though today there are nineteen blessings in the Shemoneh Esrei prayer, for in later generations they added to it the blessing of the heretics[20], its name is still Shemoneh Esrei, because the name remains according to the original ordinance[21].

The prayer of the Eighteen is called in the Tractate Soferim and in the language of the Geonim and the Rishonim the Prayer of Standing[22].

Hints in the Number of Blessings

Corresponding to what were the eighteen blessings instituted, there are Amoraim who said corresponding to the eighteen mentions that David said in the psalm “Ascribe to the Lord, O sons of the mighty”[23], and according to their opinion, the blessing of the heretics - which was instituted later[24] - was instituted corresponding to “The God of glory thunders”[25].

And there are those who hold corresponding to the eighteen mentions in the Shema reading*[26], and the blessing of the heretics corresponds to the word “one” in the Shema reading[27].

And there are those who hold corresponding to the eighteen vertebrae in the spine[28], and the blessing of the heretics is corresponding to the small vertebra in the spine[29].

And in the Jerusalem Talmud, there are those who wrote corresponding to the eighteen psalms from the beginning of Psalms until: “May the Lord answer you on the day of distress”[30], or corresponding to the eighteen times the patriarchs are mentioned together in the Torah: Abraham, Isaac, and Jacob[31], or corresponding to the eighteen commands written in the section of the second Tabernacle[32], meaning eighteen times it is written: “The Lord commanded”[33] in the section of Pekudei, starting from the verse: “And with him Oholiab, etc.” and onwards[34], and there is a hint in this matter, that a person, who is like the second Tabernacle, needs to bless eighteen blessings[35].

In the midrash, they said that the eighteen blessings are alluded to in the prayer of Hannah[36], and likewise, there are early authorities who wrote that the middle blessings, and their order, are alluded to in the prophecy of Hosea[37], and see below on each and every blessing, where it is alluded to[38].

There are some of the early ones who wrote in the name of a Midrash, that the eighteen blessings correspond to the eighteen blessings that are written for the future to come, meaning corresponding to eighteen good prophecies for Israel[39], and there are those who wrote that whoever prays these eighteen blessings, will have a reward in the future to come in the blessings that correspond to them[40], and see below for each blessing and which prophecy it corresponds to[41].

Grammar of the Text and the Count of the Words

The text is as follows:

The version of the blessings of the prayer, and the count of their words, was written by later authorities that they were established with divine inspiration and prophecy by the Men of the Great Assembly, and every single word is very necessary for the rectification of worlds and upper forces and the arrangement of the chariot[42]. And so we find that earlier authorities counted the number of words in each blessing, and they said hints in them[43]. And there are those who wrote that there is no foundation or root in writing the count of the words, because you will not find a place in the world that says the Eighteen in one manner word by word, but there are those who add words and those who subtract, and the count is only beneficial to the one who made it and not to others[44].

At the time when the Temple was standing

In the time when the Temple was standing, they did not pray in the version that we pray today, but there were some changes, that we pray for the return of the kingdom of the house of David to its place, and that the Temple be rebuilt, and that our dispersed be gathered, and they would pray that the kingdom of the house of David would endure, and that the Temple would not be destroyed, and that Israel would not be exiled from their land[45].

Its Laws

Bowings

In the prayer of the Eighteen, one must bow four times, in the Avot at the beginning and end, and in the Hoda'ah at the beginning and end[46], and also an additional time in the steps at the end of the prayer[47].

On the place of the bowings, their form, and their laws, see Avot and see Thanksgiving and see Bowing.

Retroactively

The one who prays out of order has not fulfilled [48], because they established the eighteen blessings in a specific order [49]. And there are early authorities from whose words it appears, in the opinion of Amoraim, that he has fulfilled [50].

Place of Return for the Mistaken

The one who errs in his prayer, such as omitting a blessing, or concluding one blessing with the conclusion of another blessing, or not mentioning in a blessing an addition that is essential in it[51], if he erred in the first three blessings, he returns to the beginning[52], for they are all praise, and considered one blessing[53].

Mistaken in one of the last three, returns to Avodah[54], for even the last three are considered one blessing[55].

Mistaken in the middle ones, Amoraim disagreed: Rav Huna said that he returns to "You graciously endow"[56], because all the middle blessings are considered one blessing[57].

And Rav Asi said that the middle ones have no order[58], meaning that he returns to the beginning of the blessing in which he erred, and continues from there onward in order[59]. And there are those who explain that the middle ones have no order at all, and if he skipped a blessing and continued with the blessings after it, he says the blessing even not in its place, and continues from where he stood[60].

Erred – in the middle blessings – and does not know where he erred, returns to the place clear to him[61], meaning to the place he knows for certain he said, and from there onward he continues[62].

Delayed enough to finish all of it

Paused in the middle blessings and delayed enough to finish all of it – that is from beginning to end[63] - because he was prevented from praying, such as urine* dripping on his knees, he returns to the beginning[64].

The interruption not due to rejection, and he delayed enough to complete all of it, the early authorities disagreed: some hold that even in this case he returns to the beginning[65], and some hold that he returns to the blessing where he interrupted[66].

Place of Relieving Needs

Questions of needs, if their place is before the prayer of eighteen or after it or within it, the Tannaim disagreed: A) Rabbi Eliezer says a person asks for his needs, and afterwards prays the eighteen, as it is said: A prayer of the afflicted when he is overwhelmed, and before the Lord he pours out his complaint[67], and “complaint” is nothing but prayer, as it is said: And Isaac went out to meditate in the field[68], and the intention of the scripture is that initially there should be the wrapping of his soul and the concern of his heart, meaning he asks for his needs, and afterwards he pours out his complaint, that is, he prays the eighteen[69], and in the Jerusalem Talmud they expounded from the scripture: To listen to the song and to the prayer[70], first the song, that is, what each and every one sings and requests his needs, and afterwards to the prayer, which is the simple prayer common to all[71].

For those who hold thus, there is no need to first arrange the praise of the Omnipresent and then pray[72], but it is possible to pray even before the praise[73].

(b) Rabbi Yehoshua says he should pray and afterwards ask for his needs, as it is said: “I pour out my complaint before Him; I declare before Him my trouble”[74], and there is an additional reason, for in his opinion a person must first arrange the praise of the Omnipresent, and afterwards pray[75]. Therefore, he first prays the Shemoneh Esrei, which has praise at its beginning, and afterwards asks for his needs[76]. And in the Jerusalem Talmud, they said an additional reason, for in his opinion it appears so from the verse: “A prayer of the afflicted when he is

overwhelmed, and pours out his complaint before the Lord”[77], that first he is overwhelmed, meaning he prays the fixed prayer[78], and afterwards pours out his complaint, meaning a request for things he needs specifically[79].

ג) Nahum the Mede and the Sages hold not like the words of this one nor like the words of that one, but rather a person asks for his needs in “Shomea Tefillah”[80], which includes all needs, and therefore it was instituted[81], and thus is the law[82].

At the end of every blessing

For those who hold – and thus is the law – that the place for requesting needs is in “Shomea Tefillah”[83], even if one comes to say at the end of each and every blessing something akin to each and every blessing, he says[84], that if he has a sick person in his house, he says in the blessing of the sick, and if he needs livelihood, he says in the blessing of the years[85].

There are some of the Rishonim who wrote that there are several distinctions in the laws of adding something similar to the blessing, that if one asks for his actual needs, such as if he has a sick person in his house, and he asks that they be healed, he can say it in the singular, and he can even say it in the middle of the blessing. But if it is not for his actual need, it is forbidden to ask in the singular, rather he must ask specifically in the plural, and therefore it is forbidden to ask in the middle of the blessing, for asking in the plural in the middle of the blessing appears as adding to the formula that the sages established. Therefore, one asks specifically in the plural and specifically at the end of the blessing[86], and the Acharonim wrote that it is good to be concerned for their words[87].

And the early authorities disagree and hold that it is permitted to request one’s needs both in the middle of the blessing and at its end, both in the plural form and in the singular form[88], except that before the additions one must begin in the manner of the blessing, and not open immediately with them[89].

Additions in each and every blessing, the Rishonim wrote that when they are individual needs, one should not extend them, and when they are communal needs, it is permitted to extend them[90].

At the end of the prayer

To those who hold – and thus is the law – that the place for requesting needs is in "Shomea Tefillah"[91], even if one comes to say after his prayer, even in the order of Yom Kippur, he says[92], whether in singular language or in plural language, whether his own needs or the needs of the many[93].

The request of needs at the end of the prayer, there are early authorities who wrote that its place is between before "May the words of my mouth" and after "May the words of my mouth"[94], and there are those who wrote that even according to those who hold that the fixed supplications are said before "May the words of my mouth"[95], the request of needs is specifically after "May the words of my mouth"[96].

In the first and last blessings

A person should never ask for his needs not in the first three blessings, nor in the last three, but in the middle ones[97], for in the first ones he is like a servant who arranges praise before his master, and in the middle ones he is like a servant who requests a reward from his master, and in the last ones he is like a servant who received a reward from his master and takes leave and goes[98].

Needs of the many, the Geonim and Rishonim wrote, and so did the Acharonim write according to the law, that it is permitted to ask in the first and last blessings[99], because it is praise and honor for the master, that many need him, and therefore with what the servant arranges the praise of his master, he can ask for the needs of the community[100], and so we find that the last blessings themselves, all are needs of the many[101], and so we find that we say "Ya'aleh Veyavo" in the Avodah, which is from the three last blessings[102], and for this reason it is customary to say "Kerovetz" – liturgical poems, acronym: "Kol Rina V'Yeshuah B'Ohalei Tzaddikim"[103] - in the first three[104], and for this reason we add on the High Holy Days "Zochreinu" etc. in the blessing of the Patriarchs[105], and "Mi Kamocha" etc. in the blessing of Might[106], and "U'vechen Tein Pachdecha" in the Kedushah, and "V'Chotveinu L'Chaim" in the Thanksgiving, and "B'Sefer Chaim" in Sim Shalom[107], and so on Chanukah and Purim we say: "So may He perform for us miracles and wonders"[108], and similarly for this reason some have the custom to say "Nachem" on Tisha B'Av in the Avodah[109].

And there are some of the Geonim who wrote that even the needs of the many are forbidden to ask in the first and last blessings[110], and according to their opinion, we do not say "Remember us" etc. and "Our Father, our King, remember

Your mercies” etc. on the Days of Awe[111].

Intention

The one who prays needs to direct his heart in all the blessings, and if he cannot direct in all of them, he should direct his heart in one of them[112], and in which blessing, in Avot[113], and there are those who have the version in the opinion of Rav Chisda in Hoda’ah[114].

And see Avot[115] And see Hoda’ah[116] And see Tefillah.

Opening and Closing with Blessed

Even though any blessing that does not open with “Blessed” is not a blessing[117], in the prayer of the Eighteen, only the first blessing opens with “Blessed”, but the other blessings, since each one is adjacent to its companion, do not open with “Blessed”[118], for any blessing adjacent to its companion does not open with “Blessed”[119].

Mention of Kingship

Even though any blessing that does not include kingship is not a blessing[120], the blessings of the Shemoneh Esrei prayer—except for “Restore our judges,” see below[121]—do not mention kingship, because they do not begin with “Blessed”[122], and any blessing that does not have an opening and closing does not mention kingship[123]. The first blessing, which begins with “Blessed,” the phrase “King, Helper, etc.” within it serves in place of kingship[124], or the phrase “God of Abraham” within it serves in place of kingship, because Abraham proclaimed the sovereignty of the Holy One, blessed be He, over the entire world[125]. Some have written that the phrase “the great, mighty, and awesome God” within it serves in place of kingship[126]. See also Avot[127] and see Berachot[128].

The Content and the Order

The Structure

Since the prayer, it needs to be according to a certain order: praise, request, and thanks[129], even the Shemoneh Esrei prayer was instituted according to this order[130], that the first three blessings are praise to God, and the last three are thanks, and the middle ones contain the request for all things, which are like the forefathers for all the desires of each individual, and for the needs of the entire community[131].

And they said that in the first three blessings a person is like a servant who arranges praise before his master, and in the middle ones he is like a servant who requests a reward from his master, and in the last ones he is like a servant who received a reward from his master and departs and goes his way[132].

Lord, open my lips

In the beginning of the Shemoneh Esrei prayer, they say the verse: Lord, open my lips, and my mouth will declare Your praise[133].

In the reason they established it before the prayer, early authorities wrote that the prayers were instituted corresponding to the daily offerings[134], and this verse, sacrifice is mentioned after it, as it is said: For You do not desire sacrifice, or I would give it[135].

And in which prayers do they say it, the Amoraim disagreed: Rabbi Elazar said that they only say it in the Mincha prayer, but in the evening and morning, since it is necessary to connect redemption to prayer, it is impossible to say it, for it interrupts[136].

And Rav Ashi said that it is said in all the prayers, since the sages established it in prayer, it is like a long prayer, and one does not interrupt between redemption and prayer[137], and so is the law[138].

There are those who have the custom to say additional verses before the Amidah, such as: "Hearer of prayer, unto You all flesh shall come, etc."[139], "For I will proclaim the name of the Lord, etc."[140], and the early authorities wrote that they should only be said in Mincha and Musaf, but not in Shacharit and Maariv, because they interrupt between redemption and prayer[141].

In the Jerusalem Talmud, there are those who hold that one says before the prayer also the verse: May the words of my mouth be acceptable, etc.[142].

Fathers

The first blessing in the Eighteen is the blessing of the Patriarchs*[143], and from where do we know that we say Patriarchs, as it is said, “Ascribe to the Lord, O sons of the mighty”[144], meaning mention before Him the mighty ones of the earth, who are the Patriarchs[145].

The blessing of the Patriarchs is the only one in the Eighteen that opens with “Blessed”[146], and one bows at its beginning and end[147], and the intention in it is essential[148], for the details and laws of the blessing of the Patriarchs, and explanations in its formula, see also Patriarchs.

On the addition of “Remember us for life” etc. during the Ten Days of Repentance*, see there; on the version of the blessing of the Patriarchs for a convert* see there convert[149].

In the legend, they said, that when Abraham was saved from Ur of the Chaldees, the ministering angels opened and said: Blessed are You, O Lord, Shield of Abraham, and it is the first blessing that was said by them, and after it, other blessings were said at different times, and according to them, the Men of the Great Assembly arranged the Blessing of the Fathers at the head of the Eighteen Benedictions[150].

The blessing of Shield of Abraham is hinted at in the prayer of Hannah – which contains a semblance of the eighteen blessings[151] - in the words: “My horn is exalted in the Lord”[152].

And according to the Midrash that holds that the eighteen blessings were instituted corresponding to the eighteen blessings in the prophecies for the future to come[153], the blessing of Shield of Abraham corresponds to the prophecy: As birds flying, so will He protect, etc.[154].

Strengths

The second blessing in the Eighteen is the Blessing of Might*[155], also called the Resurrection of the Dead[156], and from where do we say Might, as it is said, “Ascribe to the Lord glory and strength”[157].

On its formula and its laws, see also Gevurot.

Mention the powers of rain in the resurrection of the dead[158], on the version of the mention, the days it is said, and the law of forgetting, see also Powers. On the mention of dew*, see also Dew.

On the addition of “Who is like You” etc. during the Ten Days of Repentance, see there.

In the Aggadah, they said that when Isaac our father was bound upon the altar and became ashes, and his ashes were cast upon Mount Moriah, the Holy One, blessed be He, brought dew upon him and revived him, and immediately the ministering angels opened and said: Blessed are You, O Lord, who revives the dead, and based on their words, the Men of the Great Assembly established and arranged the blessing of might [159].

The blessing of might is hinted at in the prayer of Hannah – which contains a semblance of the eighteen blessings[160] - in the words: The Lord kills and gives life[161].

And according to the Midrash that holds that the eighteen blessings were instituted corresponding to the eighteen blessings in the prophecies for the future to come[162], the blessing of the resurrection of the dead corresponds to the prophecy: "Your dead shall live, my corpses shall arise, etc."[163].

On the one who prays the eighteen before blessing “My God, the soul,” there are those who hold that he does not bless “My God, the soul,” because he has fulfilled his obligation with the blessing of “He who revives the dead,” see also morning blessings[164].

Sanctity of God

The third blessing is the blessing of “You are holy,” called the Sanctification of the Name*[165], or Sanctification, or Sanctifications[166], and from where do we know that we say Sanctifications, as it is said, “Ascribe to the Lord the glory of His name; worship the Lord in the beauty of holiness”[167].

At the conclusion of the blessing, throughout the entire year they say: the holy God, and during the ten days between Rosh Hashanah* and Yom Kippur* they say: the holy King[168], regarding the details of the law, and the law of one who errs concerning the sanctification of the name and see the ten days of repentance; regarding the recitation: and therefore give Your fear etc., see the ten days of repentance.

On the saying of Kedusha* before the blessing of the sanctity of God see Kedusha.

In the legend, they said that when Jacob our father came and encountered the gates of heaven, and sanctified the name of the Holy One, blessed be He, immediately the ministering angels opened and said: Blessed are You, O Lord, the holy God, and based on their words, the Men of the Great Assembly established and arranged the blessing of the sanctity of God[169].

The blessing of the sanctity of God is hinted at in the prayer of Hannah – which contains an aspect of the eighteen blessings[170] - in the words: There is none holy as the Lord[171].

And according to the Midrash that holds that the eighteen blessings were instituted corresponding to the eighteen blessings in the prophecies for the future to come[172], the blessing of the Holy God corresponds to the prophecy: “For when he sees his children, etc., they will sanctify My name”[173], and also the prophecy: “And it shall come to pass that he that is left in Zion, etc., holy shall be said of him”[174].

The Order of the Middle Blessings

Thirteen middle blessings of the Eighteen, from “You graciously endow” until “Who hears prayer,” the early ones wrote that they have a special order, first six for the person himself, and afterwards corresponding to them six for the needs of the many, and afterwards “Who hears prayer” corresponding to all of them[175].

Gracious Giver of Knowledge

The fourth blessing is the blessing of “He who graciously grants knowledge”[176], which is called “Understanding”[177], and why did they see fit to say “Understanding” after “Holiness”? As it is said: “And they shall sanctify the Holy One of Jacob, and shall stand in awe of the God of Israel”[178], a hint to the blessing of “Holiness”, and nearby it is said: “And those who err in spirit shall come to understanding”[179], a hint to the blessing of “Knowledge”[180].

And the early ones wrote that because the advantage of man over the beast is understanding and intellect, and if there is no understanding there is no prayer, they established it as the head of the middle blessings[181].

In the legend, they said that when Pharaoh came to appoint Joseph over Egypt, they checked if he knew seventy languages. Gabriel came and taught him seventy languages. Immediately, the ministering angels opened their mouths and said: Blessed are You, Lord, who grants knowledge. And based on their words, the Men of the Great Assembly established and arranged the blessing of “Who grants knowledge”[182].

The blessing of “He who graciously grants knowledge” is alluded to in the prayer of Hannah – which contains an aspect of the eighteen blessings[183] – in the words: “For the Lord is a God of knowledge”[184].

And for those who hold that the middle blessings of the Eighteen, and their order, are alluded to in the portion “Return, O Israel” in the book of Hosea[185], the blessing of “Who graciously grants knowledge” is alluded to in the words: “Take with you words”[186], as it is said: “Take my instruction and not silver, and knowledge rather than choice gold”[187].

And according to the Midrash that holds that the eighteen blessings were instituted corresponding to the eighteen blessings in the prophecies for the future to come[188], the blessing of “He who grants knowledge” corresponds to the prophecy: "For the earth shall be full of knowledge, etc."[189].

Havdalah

Havdalah* at the conclusion of Sabbaths and festivals, there are Tannaim who hold that it is said in the blessing of knowledge, and there are those who hold that it is said as a fourth blessing on its own[190], regarding the details of the opinions, and all the laws of Havdalah, see entry Havdalah; regarding why “Havineinu” is not said at the conclusion of the Sabbath, because one must say Havdalah in “Who grants knowledge,” see entry Havineinu.

Answer

The fifth blessing is the blessing of “Return us”[191], and why did they see fit to say repentance after understanding, as it is said: “And his heart will understand and return and be healed for him”[192], behold that understanding brings to repentance[193].

In the reason that they instituted to say the word “Our Father” in the blessing of “Return us,” the Rishonim wrote that we mention before God that the father is obligated to teach his son, and therefore we request: Return us, our Father, to

Your Torah[194].

In the Aggadah, they said that when Reuben committed the act with Bilhah, his father's concubine, he was sentenced to death. Immediately, he repented and lived. Immediately, the ministering angels opened their mouths and said: Blessed are You, O Lord, who desires repentance. Based on their words, the Men of the Great Assembly established and arranged the blessing of "who desires repentance"[195].

The blessing of "Hashivenu" is hinted at in the prayer of Hannah – which contains an aspect of the eighteen blessings[196] - in the words: "and the weak girded strength"[197].

And for those who hold that the middle blessings of the Shemoneh Esrei, and their order, are alluded to in the portion of Shuva Yisrael in the book of Hosea[198], the blessing of Hashiveinu is alluded to in the words: and return to the Lord[199].

And according to the Midrash that holds that the eighteen blessings were instituted corresponding to the eighteen blessings in the prophecies for the future to come[200], the blessing of "He who desires repentance" corresponds to the prophecy: "Behold, I will return the captivity of the tents of Jacob, etc."[201].

Forgiveness

The sixth blessing is the blessing of "Forgive us"[202], and they established it after the blessing of repentance, as it is said: "And let him return to the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon"[203].

In the reason that they instituted to say the word "Our Father" in the blessing of Forgive us, early authorities wrote that forgiveness requires mercy, as it is said: And let him return to the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon, and we mention the mercy of the father, as it is said: As a father has mercy on children[204], that He may have mercy on us and forgive us[205].

On the custom to say Selichot* in the blessing of "Forgive us" on a public fast* [206] see also Selichot and see Piyyutim and see Public Fast.

In the Aggadah, they said that when Judah did the act of Tamar and said, "Bring her forth, and let her be burnt" [207], she sent to him, "Recognize, please," immediately he admitted and said, "She is more righteous than I," and he was

forgiven for that sin. Immediately the ministering angels opened and said: “Blessed are You, O Lord, gracious and abundant in forgiveness,” and based on their words, the Men of the Great Assembly established and arranged the blessing of “Forgive us” [208].

The blessing of “Forgive us” is hinted at in the prayer of Hannah – which contains an aspect of the eighteen blessings[209] - in the words: “He brings down to Sheol and raises up”[210].

And for those who hold that the middle blessings of the Eighteen, and their order, are alluded to in the portion “Return, O Israel” in the book of Hosea[211], the blessing “Forgive us” is alluded to in the words: “Take away all iniquity”[212].

And according to the Midrash that holds that the eighteen blessings were instituted corresponding to the eighteen blessings in the prophecies for the future to come[213], the blessing “Forgive us” corresponds to the prophecy: In those days and at that time, says the Lord, the iniquity of Israel will be sought, and there will be none, etc.[214].

Redemption

The seventh blessing is the blessing of “See now our affliction,” called the blessing of redemption*[215], and they established it after the blessing of “Forgive us,” as it is said: “Who forgives all your iniquities, who heals all your diseases, who redeems your life from the pit”[216]. And even though in the scripture healing separates between forgiveness and redemption, they established in the prayer redemption immediately after forgiveness, so that redemption would be the seventh blessing, because they are destined to be redeemed in the seventh – for in the seventh year of the Sabbatical year there will be wars, and at the end of the seventh year the son of David will come, and the war is the beginning of redemption – therefore they established the blessing of redemption in the seventh[217]. Moreover, it is appropriate to say redemption after forgiveness[218], for after forgiveness and pardon, he will be saved from his troubles and his enemies, as when the Lord is pleased with a man’s ways, even his enemies make peace with him, and his sins are what cause him to be hated in the eyes of people[219].

The conclusion of the blessing is: “Redeemer of Israel,” and not “Redeemed Israel”[220], because it is a prayer for the future[221].

To explain the blessing and the wording, and about which redemption it speaks, whether redemption from the troubles that always come, or from the exile, see also redemption.

In the Aggadah, it is said that when the Egyptians embittered the lives of our ancestors, the Holy One, blessed be He, said to Israel: And I will redeem you[222], immediately the ministering angels opened their mouths and said: Blessed are You, O Lord, Redeemer of Israel, and based on their words, the Men of the Great Assembly established and arranged the blessing of redemption[223].

The blessing of “Redeemer of Israel” is alluded to in the prayer of Hannah – which contains a semblance of the eighteen blessings[224] - in the words: “I rejoiced in Your salvation”[225].

And to those who hold that the middle blessings of the Eighteen, and their order, are alluded to in the portion of Shuva Yisrael in the book of Hosea[226], the blessing of Re’eh Ve’anyeinu is alluded to in the words: Asshur shall not save us, etc., for in You the orphan finds mercy[227].

And according to the Midrash that holds that the eighteen blessings were instituted corresponding to the eighteen blessings in the prophecies for the future to come[228], the blessing of “Redeemer of Israel” corresponds to the prophecy: "For the Lord has redeemed Jacob and delivered him, etc."[229].

Blessings of Fasting

In a public fast, they add a blessing between Redeemer and Healer[230], on the laws of the addition and the text, and if even the individual adds it, or only the public emissary, and in which prayers they add, see also public fast.

In the fasts for rain, they extend in the blessing of redemption, and add from it onward six additional blessings[231], the laws of the blessings and their content, see also fasts for rain.

Medicine

The eighth blessing is the blessing of Heal us[232], and why did they see fit to say healing in the eighth, because circumcision was given* in the eighth, meaning that circumcision is done on the eighth day after birth, and circumcision requires healing, therefore they established it in the eighth[233], and also because the place of healing is after forgiveness, but they preceded it with the blessing of redemption, whose place is in the seventh[234].

The words: Heal us, O Lord, and we shall be healed; save us, and we shall be saved, for You are our praise, which are at the beginning of the blessing, originate from the verse: Heal me, O Lord, and I shall be healed; save me, and I shall be saved, for You are my praise[235]. And even though the entire verse is in the singular, it is not changed to the plural[236], when the intention is not to recite the verse but to supplicate in the manner of a request, it is like other prayers, and it is permitted to change according to the need and the matter of the supplication and request[237], or when reading individual verses, and not the entire psalm or matter, it is permissible to change from singular to plural[238].

In the Aggadah, they said that when Abraham was distressed by the pain of circumcision, Raphael came and healed him, immediately the ministering angels opened and said: Blessed are You, O Lord, who heals the sick, and based on their words, the Men of the Great Assembly established and arranged the blessing of healing[239].

The blessing of “Heal us” is hinted at in the prayer of Hannah – which contains an aspect of the eighteen blessings[240] - in the words: “He raises the poor from the dust”[241].

And to those who hold that the middle blessings of the Shemoneh Esrei, and their order, are alluded to in the portion of Shuva Yisrael in the book of Hosea[242], the blessing of Refaeinu is alluded to in the words: I will heal their backsliding[243].

And according to the Midrash that holds that the eighteen blessings were instituted corresponding to the eighteen blessings in the prophecies for the future to come[244], the blessing of “Healer of the sick of His people Israel” corresponds to the prophecy: "For I will bring you health and I will heal you of your wounds, etc."[245].

Blessing of the Years

The ninth blessing is the blessing of the years[246], and why did they see fit to say it in the ninth? Corresponding to those who inflate prices, because in the ninth psalm[247] in Psalms it is said: Break the arm of the wicked[248], and the intention is towards those who inflate prices[249]. And in the Jerusalem Talmud, they said it corresponds to the voice of the Lord that breaks the cedars[250], which is the ninth name in the psalm “Ascribe to the Lord, O sons of the mighty” – that the 318 mentions in it allude to the eighteen blessings[251] – which hints at those who inflate prices[252].

The blessing of the years, we ask for the rains in the days of the rains[253].

On the wording of the question, and if they change the entire wording of the blessing, and the times they say it in the Land of Israel* and outside the Land*, and the law of one who errs in it, see question; on that they do not say “Havineinu” in the days of rain due to the need to ask for rain in the blessing of the years see Havineinu.

In the Aggadah, they said that when Isaac our father sowed and found a hundredfold[254], immediately the ministering angels opened and said: Blessed are You, O Lord, who blesses the years[255], and based on their words, the Men of the Great Assembly established and arranged the blessing of the years[256].

Blessing of the years is hinted at in the prayer of Hannah – which contains an aspect of the eighteen blessings[257] - in the words: satiated with bread[258].

And for those who hold that the middle blessings of the Eighteen, and their order, are alluded to in the portion of Shuva Yisrael in the book of Hosea[259], the blessing of the years is alluded to in the words: I will be as the dew to Israel[260].

And according to the Midrash that holds that the eighteen blessings were instituted corresponding to the eighteen blessings in the prophecies for the future to come[261], the blessing of the years corresponds to the prophecy: "But you, O mountains of Israel, you shall shoot forth your branches and yield your fruit to My people, etc."[262].

Ingathering of Exiles

The tenth blessing is “Sound the great shofar,” called the ingathering of exiles[263], and why did they see fit to say it after the blessing of the years? As it is said: “But you, O mountains of Israel, you shall shoot forth your branches and yield your fruit to My people Israel, for they are soon to come”[264], thus the ingathering of exiles is at the time of the blessing of the years[265].

And they mention in it the sounding of the shofar, because the ingathering of exiles is through the sounding of the shofar, as it is said: And it shall come to pass on that day that a great shofar shall be blown, and those who were lost shall come, etc., and they shall worship the Lord on the holy mountain in Jerusalem[266], and also because the ingathering of the exiles is in order to offer sacrifices, and in sacrifices there is a sounding, as it is said: And on your days of rejoicing, and on your appointed festivals, and on your new moons, you shall sound the trumpets, etc.[267].

In the Aggadah, they said that when Jacob our father came to Egypt, and saw Joseph and Simeon, and he and all his sons gathered together as one, immediately the ministering angels opened and said: Blessed are You, O Lord, who gathers the dispersed of His people Israel, and based on their words, the Men of the Great Assembly established and arranged the blessing of the ingathering of exiles[268].

The blessing of the ingathering of exiles is hinted at in the prayer of Hannah – which contains elements of the eighteen blessings[269] - in the words: He will guard the feet of His pious ones[270].

And for those who hold that the middle blessings of the Eighteen, and their order, are alluded to in the portion of “Return, O Israel” in the book of Hosea[271], the blessing of the ingathering of exiles is alluded to in the words: “His shoots shall go forth”[272], as it is said: “He grew up like a tender plant before Him”[273].

And according to the Midrash that holds that the eighteen blessings were instituted corresponding to the eighteen blessings in the prophecies for the future to come[274], the blessing “Sound the great shofar” corresponds to the prophecy: "And it shall come to pass on that day, that a great shofar shall be blown, etc."[275].

In the time when the Temple was standing, the wording of the blessing was different, that they did not pray for the ingathering of exiles, but rather that Israel would not be exiled from their land[276].

Restore our judges

The eleventh blessing is “Restore our judges”[277], and why did they see fit to say it after the ingathering of exiles? Because once the exiles are gathered, judgment is executed upon the wicked, and the judges return as at first and the counselors as at the beginning, as it is said: “And I will turn my hand upon you and purge away your dross, etc., and I will restore your judges as at first”[278].

In its conclusion throughout the year, they say: Blessed are You, Lord, King who loves righteousness and justice, and during the ten days between Rosh Hashanah and Yom Kippur, they say: the King of justice[279], on the details of the law in the Ten Days of Repentance*, and the law of the one who errs, see also Ten Days of Repentance.

In the reason that they mention kingship in its conclusion, unlike other blessings in the Shemoneh Esrei[280], early authorities wrote that regarding judgment it is appropriate to say kingship more than other blessings, as it is said: A king by

judgment establishes the land[281].

And the early authorities wrote that there are places that have the custom not to say “kingdom” even in this blessing[282].

In the Aggadah, they said that when the Torah was given to Israel, and the Holy One, blessed be He, said to Moses, “And these are the judgments which you shall set before them”[283], immediately the ministering angels opened and said, “Blessed are You, O Lord, who loves righteousness and judgment,” and based on their words, the Men of the Great Assembly established and arranged the blessing of “Restore our judges”[284].

The blessing of “Return our judges” is alluded to in the prayer of Hannah – which contains an aspect of the eighteen blessings[285] - in the words: “The Lord will judge the ends of the earth”[286].

And to those who hold that the middle blessings of the Eighteen, and their order, are alluded to in the portion “Return, O Israel” in the book of Hosea[287], the blessing of “Restore our judges” is alluded to in the words: “And his beauty shall be as the olive tree”[288], as it is said: “And you shall give of your splendor upon him”[289].

And according to the Midrash that holds that the eighteen blessings were instituted corresponding to the eighteen blessings in the prophecies for the future to come[290], the blessing of “Restore our judges” corresponds to the prophecy: "And I will restore your judges as at the first, etc."[291].

Blessing of the Heretics

The twelfth blessing is the blessing of the heretics*[292], which they added in a later period, after the enactment of the other blessings[293], and they established it after “Restore our judges,” because once judgment is executed on the wicked, the heretics are finished[294].

And they included in it even the willful sinners, as it is said: “And he shall break transgressors and sinners together, and those who forsake the Lord shall be consumed”[295], that those who forsake the Lord are the heretics, and the transgressors are the willful sinners[296].

On the precision of its versions, and the law of one who errs in it, see also the Blessing of the Heretics.

In the Aggadah, they said that when the Egyptians drowned in the sea, the ministering angels opened and said, “Blessed are You, O Lord, who subdues the wicked,” and based on their words, the Men of the Great Assembly established and arranged the blessing of the heretics[297].

The blessing of the heretics is hinted at in the prayer of Hannah – which contains an aspect of the eighteen blessings[298] - in the words: and the wicked shall be silent in darkness[299].

And for those who hold that the middle blessings of the Shemoneh Esrei, and their order, are alluded to in the portion of Shuva Yisrael in the book of Hosea[300], the blessing of the heretics is alluded to in the words: and his scent as Lebanon[301], and not like the heretics who spoil their scent[302].

And according to the Midrash that holds that the eighteen blessings were instituted corresponding to the eighteen blessings in the prophecies for the future to come[303], the blessing of the heretics corresponds to the prophecy: "And he shall break the transgressors and sinners together, etc."[304].

On the Righteous

The thirteenth blessing is the blessing on the righteous[305], and they arranged it after the blessing of the heretics, because once the heretics are finished, the horn of the righteous is exalted, as it is said: And all the horns of the wicked I will cut off, but the horns of the righteous shall be exalted[306], and it includes the righteous converts with the righteous, as it is said: You shall rise before the gray head and honor the face of the old man[307], and nearby it is said: And if a stranger sojourns with you[308].

In the Aggadah, they said that when the Holy One, blessed be He, said to our father Jacob, “And Joseph shall put his hand upon your eyes”[309], he rejoiced and trusted in the word of the Omnipresent. And at the time when our father Jacob departed from the world, and Joseph came and placed his two hands upon his eyes and kissed him and wept over him, immediately the ministering angels opened and said: Blessed are You, O Lord, the support and trust of the righteous. And based on their words, the Men of the Great Assembly established and arranged the blessing for the righteous[310].

The blessing on the righteous is hinted at in the prayer of Hannah – which contains an aspect of the eighteen blessings[311] - in the words: the bow of the mighty is broken[312].

And for those who hold that the middle blessings of the Eighteen, and their order, are alluded to in the portion “Return, O Israel” in the book of Hosea[313], the blessing on the righteous is alluded to in the words: “They shall return, they who sit under his shadow”[314], as it is said: “He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty”[315].

And according to the Midrash that holds that the eighteen blessings were instituted corresponding to the eighteen blessings in the prophecies for the future to come[316], the blessing on the righteous is corresponding to the prophecy: "And your people are all righteous, etc."[317].

Jerusalem

The fourteenth blessing is Builder of Jerusalem[318], and they arranged it after the blessing of the righteous, because the main elevation of their horn is in Jerusalem, as it is said: Pray for the peace of Jerusalem, may those who love you be at ease[319].

In the ninth of Av* we add in it: “Console, O Lord,” etc.[320], regarding the laws of “Console,” and regarding the dispute if it is said in “Builder of Jerusalem” or in “Thanksgiving,” see also Ninth of Av.

In the Tosefta and in the Jerusalem Talmud, they said that it was customary to include the blessing of “Tzemach David” within the blessing of “Boneh Yerushalayim”[321], and the Babylonian Talmud does not hold this way[322].

In the Aggadah, they said that when Solomon built the Temple, immediately the ministering angels opened and said, Blessed are You, O Lord, Builder of Jerusalem, and based on their words, the Men of the Great Assembly established and arranged the blessing of Builder of Jerusalem[323].

The blessing of the builder of Jerusalem is hinted at in the prayer of Hannah – which contains an aspect of the eighteen blessings[324] - in the words: And He will give strength to His king[325].

And for those who hold that the middle blessings of the Eighteen, and their order, are alluded to in the portion “Return, O Israel” in the book of Hosea[326], the blessing of the builder of Jerusalem is alluded to in the words: they shall revive as the grain[327], as it is said: your belly is like a heap of wheat[328], and it is said: He makes peace in your borders, He satisfies you with the finest of the wheat[329], and He likened Jerusalem to bread, as it is said: and Melchizedek king of Salem brought forth bread[330].

And according to the Midrash that holds that the eighteen blessings were instituted corresponding to the eighteen blessings in the prophecies for the future to come, the blessing of “Builder of Jerusalem” corresponds to the words of the psalmist: "The Lord builds Jerusalem, He gathers the dispersed of Israel, etc."[331].

In the time when the Temple was standing, it seems that the wording of the blessing was different, that they did not pray for Jerusalem to be rebuilt, but that it should not be destroyed[332].

The Plant of David

The fifteenth blessing is the blessing of the sprout of David[333], and they arranged it after the blessing of the builder of Jerusalem, because once Jerusalem is built, David comes, as it is said: Afterward the children of Israel shall return and seek the Lord their God and David their king[334].

And in the Tosefta and the Jerusalem Talmud, it is said that they customarily include the blessing of “Tzemach David” within the blessing of “Boneh Yerushalayim”[335], and the Babylonian Talmud does not hold this way[336]. The conclusion of the blessing is: “Matzmiach Keren Yeshuah”[337].

In the Aggadah, they said that when Israel was saved and crossed the Sea of Reeds and sang a song, the ministering angels opened and said, “Blessed are You, O Lord, who causes the horn of salvation to sprout”[338], and based on their words, the Men of the Great Assembly established and arranged the blessing of the Sprout of David[339].

The blessing of the sprout of David is hinted at in the prayer of Hannah – which contains an aspect of the eighteen blessings[340] - in the words: and He will exalt the horn of His anointed[341].

And for those who hold that the middle blessings of the Eighteen, and their order, are hinted at in the portion “Return, O Israel” in the book of Hosea[342], the blessing of the sprout of David is hinted at in the words: “They shall blossom as the vine”[343], as it is said of David: “Binding his foal unto the vine”[344], and it is said: “You brought a vine out of Egypt”[345], and he likened Jerusalem and David to bread and wine[346], as it is said: “And Melchizedek king of Salem brought forth bread and wine”[347].

And according to the Midrash that holds that the eighteen blessings were instituted corresponding to the eighteen blessings in the prophecies of the future to come[348], the blessing of the sprout of David corresponds to the words of the

psalmist: There I will make a horn sprout for David, etc.[349], and also corresponding to the prophecy: Behold, days are coming, says the Lord, and I will raise up for David a sprout, etc.[350].

In the time when the Temple was standing, the wording of the blessing was different, that they did not pray for the return of the Davidic dynasty to its place, but rather that the Davidic dynasty would be sustained[351].

Hear Our Voice

The sixteenth blessing is the blessing of “Hear our voice”[352], and they arranged it after the blessing of “The sprout of David,” because once David comes, prayer comes, as it is said, “I will bring them to My holy mountain and make them joyful in My house of prayer”[353].

And in the Jerusalem Talmud, they said regarding the reason that “hear our voice” is the fifteenth blessing – before they instituted the blessing of the heretics – that it corresponds to the verse: “The Lord sat enthroned at the Flood, etc.” [354], which is the fifteenth name out of the eighteen names in the psalm “Ascribe to the Lord, O sons of the mighty,” which allude to the eighteen blessings [355], and there is a hint to prayer, that the Holy One, blessed be He, hears prayer and prevents calamity from coming to the world as He swore not to bring another flood [356].

In the blessing of “Hear our voice,” a person can ask for their needs[357].

And an individual adds in it “Answer us” etc. in fasts* and watches*[358], on the details of the law, and in these prayers he says, and the law of one who forgets, see also fasts and see watches.

In the Aggadah, they said that when Israel sighed and cried out to God and He heard their cry, as it is said: “And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage”[359], immediately the ministering angels opened and said: Blessed are You, O Lord, who hears prayer, and based on their words, the Men of the Great Assembly established and arranged the blessing of “He who hears prayer”[360].

The blessing of “Hear our voice” is alluded to in the prayer of Hannah – which contains a semblance of the eighteen blessings[361] - in the words: “And there is no rock like our God”[362].

And to those who hold that the middle blessings of the Eighteen, and their order, are alluded to in the portion “Return, O Israel” in the book of Hosea[363], the blessing of “He who hears prayer” is alluded to in the words: “From Me is your fruit found”[364], and the prayer of “Answer us” – which is within “He who hears prayer”[365] – is alluded to in the words: “I have answered and will observe him”[366].

And according to the Midrash that holds that the eighteen blessings were instituted corresponding to the eighteen blessings in the prophecies for the future to come[367], the blessing of “Hear our voice” corresponds to the prophecy: "And I will bring them to My holy mountain and make them joyful in My house of prayer, etc."[368].

Work

The seventeenth blessing is the blessing of "Accept, Lord, etc."[369], called “Service”[370], and they arranged it after the blessing of “Hear our prayer,” because once prayer comes, service comes, as it is said: “I will bring them to My holy mountain and make them joyful in My house of prayer; their burnt offerings and their sacrifices will be accepted on My altar”[371].

In the beginning of the month* and the intermediate days of the festival* they add in it Ya’aleh Veyavo*[372], regarding the laws of its mention and its omission see Ya’aleh Veyavo.

There are some of the early authorities who wrote that it is customary in the prayers of Mincha and Maariv, where the Priestly Blessing is not recited – see Priestly Blessing, when the Priestly Blessing is recited – they do not say “Retzeh Hashem” etc., but open the blessing: “Ve’ishei Yisrael” etc.[373].

And others wrote that one says “Retzeh” in all the prayers[374], and so is the law[375].

And the fires of Israel and their prayer etc. accept etc., in the explanation of the prayer on the fires of Israel at this time, when there are no sacrifices, the early ones wrote that the request is that the prayers be accepted, which correspond to the daily offerings[376].

And there are those who explained according to what they said that Michael, the prince of Israel, offers – the souls of the righteous, or sheep of fire[377] - on the altar built above corresponding to the altar below[378], for these offerings they request to be accepted with love and desire[379].

And there are those who explain that it refers to what is above it, and restore the service to the innermost part of Your house and the fires of Israel, and afterwards a new matter: and their prayer accept with favor etc.[380].

In the legend, they said that when Israel made the Tabernacle and the Divine Presence descended, and dwelled between the two cherubim, immediately the ministering angels opened and said, Blessed are You, O Lord, who in His mercy returns His Presence to Zion swiftly, and based on their words, the Men of the Great Assembly established and arranged the blessing of the service[381].

The blessing of service is hinted at in the prayer of Hannah – which contains an aspect of the eighteen blessings[382] - in the words: “Do not multiply speaking haughtily”[383].

And according to the Midrash that holds that the eighteen blessings were instituted corresponding to the eighteen blessings in the prophecies for the future to come[384], the blessing of Retzeh corresponds to the prophecy: "And I will bring them to My holy mountain, etc., their burnt offerings and their sacrifices will be accepted, etc."[385].

The blessing of Retzeh is one of the three blessings that were said in the Temple every morning[386], and that the High Priest would bless in the Temple on Yom Kippur[387], and the king would bless it at the Hakhel after his reading in the Torah[388].

And it appears from the words of the Rishonim that when the Temple was standing, the text of the Avodah blessing was: “Be favorable, Lord our God, to the service of Your people Israel and the fire offerings of Israel and their prayer accept with favor, blessed is the one who accepts the service of His people Israel with favor, or that we shall serve You alone in awe[389], or blessed are You, Lord, who dwells in Zion[390].”

Thanksgiving

The eighteenth blessing is the blessing of “We give thanks to You”[391], called “Thanksgiving”[392], and they arranged it after the blessing of “Service”, for once service has come, thanksgiving has come, as it is said, “He who offers a sacrifice of thanksgiving honors Me”[393], and it is also reasonable, for service and thanksgiving are one thing[394], for even thanksgiving is the service of the Omnipresent[395].

The blessing of thanksgiving was recited by the High Priest on Yom Kippur in the Temple[396], and by the king at the assembly after his reading in the Torah[397].

Intention in the blessing of thanksgiving, there are early authorities who wrote in the opinion of the Amoraim that it is indispensable[398], and see also thanksgiving[399].

In thanksgiving, bowing at the beginning and end[400], on the specific laws of bowing see entry Thanksgiving and see entry Bowing. On the explanation of the blessing's text, and its details, see entry Thanksgiving.

The one who says "We give thanks, we give thanks," we silence him[401], because it appears as if he acknowledges two authorities[402], on the details of the law see acknowledgment.

In Hanukkah* and Purim* we add in the Thanksgiving for the miracles, etc., regarding the details of the law, and the law of one who forgets, see Hanukkah and see Purim; regarding the addition of "and inscribe for life," etc., during the Ten Days of Repentance*, see there; regarding those who hold that one distinguishes on the conclusion of Shabbat in the blessing of Thanksgiving, see Thanksgiving and see Havdalah; regarding those who hold that on Tisha B'Av one says the prayer "Nachem" in Thanksgiving, see Tisha B'Av.

In the Aggadah, they said that when Solomon brought the Ark into the innermost sanctum and said, "O Lord God, do not turn away the face of Your anointed one, etc."[403], and gave thanks and praise to the Omnipresent, and said, "Blessed be the Lord who has given rest to His people Israel, etc."[404], immediately the ministering angels opened and said, "Blessed are You, O Lord, Your name is good, and it is fitting to give thanks to You," and based on their words, the Men of the Great Assembly established and arranged the blessing of thanksgiving[405].

The blessing of thanksgiving is hinted at in the prayer of Hannah – which contains an aspect of the eighteen blessings[406] - in the words: "an arrogant word has come out of your mouth"[407].

And according to the Midrash that holds that the eighteen blessings were instituted corresponding to the eighteen blessings in the prophecies for the future to come[408], the blessing of Modim corresponds to the prophecy: A voice of those who say give thanks, etc.[409].

Priestly Blessing

On the Priestly Blessing, its details and laws, and if the individual says it, or if it is said specifically in the repetition of the prayer leader*, see also the raising of the hands.

Peace

The nineteenth blessing is Sim Shalom[410], and there are some of the early authorities who wrote that it is called the Priestly Blessing[411], and what did they see to say it after the Priestly Blessing, as it is said in the Torah after the Priestly Blessing: “And they shall put My name upon the children of Israel, and I will bless them”[412], and the blessing of the Holy One, blessed be He, is peace, as it is said: “The Lord will bless His people with peace”[413].

In the Yerushalmi, they said regarding the reason that they conclude with peace, that all the blessings conclude with peace[414].

In the wording of the blessing it is written Geonim who say: Bless us etc. all of us as one, and not as one, that the intention is like our father Abraham, as it is written about him: For I called him one and blessed him and multiplied him[415].

And the early ones wrote that it should be said: “For in the light of Your face,” etc., and not “from the light of Your face,” as it is said: “In the light of the king’s face is life”[416], and it is said: “In the light of Your face they walk”[417].

There are from the early and later authorities who wrote that there are two versions for the blessing of Sim Shalom, the regular version, beginning: Sim Shalom, etc., which is said at the time appropriate for the Priestly Blessing, meaning in Shacharit and Musaf – see also Nesiat Kapayim - and another version, beginning: Shalom Rav, which is said in Mincha and Maariv, where the Priestly Blessing is not said[418].

There are places that have the custom to shorten the blessing of Sim Shalom, and say: Oseh Shalom, bless us all with great strength and peace, blessed are You, Lord, who blesses His people with peace, and the Rishonim wrote that since the sages instituted a long formula for the blessing, like the other blessings of the Shemoneh Esrei, one who shortens it is changing from the formula that the sages instituted in the blessings, and has not fulfilled his obligation[419].

The conclusion of the blessing: Who blesses His people Israel with peace[420]. And there are those who have the version: Who makes peace[421]. Regarding the custom to conclude with Who makes peace during the Ten Days of Repentance, see there[422].

On the addition: In the book of life, etc., between Rosh Hashanah and Yom Kippur, see also the Ten Days of Repentance.

In the Aggadah, it is said that when Israel entered the land and the scripture was fulfilled upon them, as it is said, “And I will give peace in the land”[423], immediately the ministering angels opened and said, “Blessed is He who makes peace,” and based on their words, the Men of the Great Assembly established and arranged the blessing of peace[424].

The blessing of peace is hinted at in the prayer of Hannah – which contains an aspect of the eighteen blessings[425] - in the words: And He will give strength to His king[426].

And according to the Midrash that holds that the eighteen blessings were instituted corresponding to the eighteen blessings in the prophecies for the future to come[427], the blessing of Sim Shalom corresponds to the prophecy: "And My people shall dwell in a peaceable habitation, etc."[428], and corresponds to the prophecy: “And all your children shall be taught of the Lord; and great shall be the peace of your children”[429].

May they be acceptable

At the end of the Shemoneh Esrei prayer, they say the verse: May the words of my mouth and the meditation of my heart be pleasing before You, Lord, my Rock and my Redeemer[430].

And in the reason that they instituted to say it after the prayer and not before, they said, that David said it in Psalms after eighteen sections[431]. And in the Jerusalem Talmud, there are those who hold that they say it before the prayer[432].

If they say “May the words of my mouth” after the supplications or before them, see below[433].

Supplications

After the prayer, it is customary to say: My God, guard my tongue, etc.[434].

And so they are accustomed to say: Do for the sake of Your name, do for the sake of Your right hand[435], do for the sake of Your Torah, do for the sake of Your holiness[436], and some have added: Do for the sake of the heavenly angels, do for the sake of Your righteousness[437], do for the sake of Your honor, do for the sake of Your kingdom, do for the sake of the sanctity of Your name, do for the sake of Your greatness and splendor, do for the sake of Your sanctuary and Your

temple[438], do for the sake of Your righteous Messiah[439], do for Your sake if not for our sake[440], for whoever says these things after the prayer, his prayer does not return empty[441], and one who is accustomed to them merits and receives the presence of the Divine[442].

And there are those who added: May the Merciful One grant us merit for the two Messiahs and for the life of the world to come[443]. And there are those who added: That Your beloved ones may be delivered, save with Your right hand and answer us[444].

And there are those who added that the sages instituted to say[445]: Our King, our God, unify Your name in Your world[446], unify Your kingdom in Your world, and unify Your remembrance in Your world[447], build Your city[448], build Your house, complete Your palace, bring near the end of the coming of Your Messiah[449], redeem Your people, rejoice Your congregation[450].

And there are those who added: My God, before I was created, etc.[451]. And there are those who added: And open for me the gates of wisdom, the gates of Torah, the gates of prayer and supplications, the gates of livelihood and sustenance[452].

The supplications, there are among the early ones who wrote that they are said before “May the words of my mouth”[453], and there are those who wrote after “May the words of my mouth”, for the place of “May the words of my mouth” is immediately after the eighteen blessings[454], and if he wishes after supplications to return and say “May the words of my mouth”, he has permission[455].

After he finished his prayer, before the recitation of supplications, or during their recitation, the early authorities wrote that he can respond to Kaddish* and Kedusha* and Barechu*[456], and there are those who wrote that before he said “May the words of my mouth” he should not respond, and after “May the words of my mouth” he should respond[457], even in the middle of the supplications[458], but it is preferable that he shorten them and finish before he responds[459].

Steps and Giving Peace

At the end of his prayer, the one who prays must take three steps backward[460], in a bow*[461], and lift his left foot first[462], and there are those who wrote to lift the right foot first[463].

And the measure of the step at the very least is so that he places the heel beside the big toe, and initially he should not take larger steps than this[464], and likewise he should not add more than three steps[465].

After he takes three steps backward, while still bowing[466], he should give peace[467], meaning he should incline his head as one who is taking leave of his master[468], and give peace to the right and then to the left[469], as it is said: “From His right hand a fiery law for them”[470], thus the right is preferable, and it is also said: “A thousand shall fall at your side, and ten thousand at your right hand”[471], thus the right endures more harm[472], and the right that they mentioned is not the right of the one praying, but the right of the Shechinah opposite him, which is his left[473], for the one praying sees himself as if the Shechinah is opposite him[474].

And afterwards, it is customary that he bows before him like a servant departing from his master[475].

The one who prays and does not step back and give peace, it is as if he did not pray[476], because it appears that he did not give permission to depart[477].

At the time of giving peace, they say: He who makes peace in His heights, may He make peace upon us, and upon all Israel, and say Amen, and at the time when he says He who makes peace in His heights, he should bow to his left, and when he says may He make peace upon us, he should bow to his right, and afterwards conclude upon all Israel[478].

After the steps, it is customary to say: May it be Your will that the Temple be rebuilt, etc., because the prayer is in place of the service, and therefore we ask for the Temple, so that we can perform the actual service[479].

צריך לעמוד במקום שבו כלו הפסיעות, ולא לחזור למקומו לאלתר[480], ואם שב לאלתר, הוא דומה לכלב השב על קיאו[481], שסופו הוכיח על תחלתו שלא פסע לאחוריו כדי להפטר מרבו, שהרי חוזר אליו מיד[482], ויעמוד במקומו עד שיתחיל שליח הצבור בחזרת התפלה[483], ויש שכתבו עד שיגיע שליח הצבור לקדושה[484].

Translation:

One must stand in the place where the steps ended, and not return to his place immediately[480], and if he returns immediately, he is like a dog returning to its vomit[481], for his end proves about his beginning that he did not step back to take leave of his master, for he returns to him immediately[482], and he should stand in his place until the prayer leader begins the repetition of the prayer[483], and some have written until the prayer leader reaches the Kedusha[484].

Individual who prays, there are those who wrote that he does not need to wait after his steps except a little[485], like the walking of four cubits[486], and there are those who wrote that even he needs to wait the amount of time it takes for the prayer leader to reach the Kedusha[487], or go to another place[488].

Short Prayers

The Short Prayers

In certain cases, instead of the Eighteen Benedictions prayer, another, shorter prayer is recited, and we find several such prayers:

A) The prayer of Havinenu*, which is one blessing that includes a summary of all the middle blessings of the Eighteen [489], and before it, the first three blessings of the Eighteen are prayed, and after it, the last three blessings [490].

When do we pray “Havineinu,” see below. On the laws of the “Havineinu” prayer, its content, and the times when it is not prayed, see “Havineinu” and see “Havdalah” and see “She’elah.”

B) A short prayer, which is a short version of a prayer that does not include content from the Amidah prayer, and is recited in a place of danger, regarding the content of the prayer and its laws see below[491].

G) There are Amoraim who hold that sometimes an additional prayer is recited, similar to each blessing, meaning that one says each blessing from the Shemoneh Esrei in brief, and blesses on each one, when this prayer is recited see below[492].

Every day and day

Every day, the Tannaim disagreed whether to pray eighteen or a summary of eighteen: Rabbi Yehoshua says to pray a summary of eighteen[493], meaning that if he is preoccupied, they eased for him to pray a prayer that is a summary of eighteen, in which all eighteen blessings are included[494].

And Rabban Gamliel disagrees and holds that one prays eighteen specifically[495], and is not permitted to exempt himself with a blessing resembling eighteen[496].

And Rabbi Akiva holds that if his prayer is fluent in his mouth, meaning that he is proficient in the eighteen blessings, and can concentrate on them, even though he is preoccupied[497], he prays the eighteen, and if not, he prays a summary of the eighteen[498], for it is better that he shortens and concentrates, than that he lengthens and does not concentrate[499], and so is the law[500].

And what is the prayer like the eighteen, the Amoraim disagreed: Rav said, like each and every blessing[501], meaning, that he says each blessing briefly, and blesses on each and every one[502].

And Shmuel said: “Havinenu”[503], and thus is the law[504].

Workers

The workers who were doing work for the homeowner, if they were doing during their meal, meaning for the eating alone, and they do not receive additional payment, since they do not need to hurry so much, their law is like every person, who prays every day the full eighteen [505], according to those who hold so [506].

But if they were doing for their wage, meaning that they take a wage for their work besides their meal, since they need to hasten their work, all agree that they pray a form of the eighteen [507] - meaning a form of each blessing, or “Havinenu” [508] - and according to the law they pray “Havinenu” [509].

Today, since there is no way to be strict about the workers' prayer, and they are hired with the understanding that they will pray a complete prayer, the early authorities wrote that the workers pray as usual the full eighteen blessings[510].

In a time of need

The one who walks on the way, and fears that passersby will disturb him in his prayer, prays a short prayer[511], meaning Havinenu[512], and likewise in other times of distress, such as one walking in the desert, or one who fears he will be interrupted in his prayer, even if he is in the city[513], he prays Havinenu[514].

Arvit on the conclusion of Yom Kippur

Evening prayer at the conclusion of Yom Kippur, the first Tanna holds that one prays seven like the eighteen [515], meaning Havineinu [516], because of the burden they did not require him to pray eighteen blessings [517].

And Rabbi Chanina ben Gamliel says in the name of his fathers that one prays the full eighteen, because one needs to say Havdalah in “Who grants knowledge”[518], according to those who hold thus[519], and in the prayer of “Havinenu” this statement is lacking[520], and so is the law[521].

In a place of danger

The one who walks in a place of danger prays a short prayer[522], and the Tannaim disagreed on its formula: A) Rabbi Yehoshua in the Mishnah[523] says: Save, O Lord, Your people, the remnant of Israel, in every transition period may their needs be before You – meaning even at a time when You are filled with wrath against them like a pregnant woman, may all their needs be before You[524], or even at a time when they transgress the words of the Torah, may all their needs be before You[525] or in everything that the prayer leader who passes before the ark explains, and demands the needs of Your people before You[526] - Blessed are You, O Lord, who hears prayer[527].

B) Rabbi Eliezer says: Do Your will in the heavens above, and give satisfaction to those who fear You below, and do what is good in Your eyes, blessed are You, O Lord, who hears prayer[528].

ג) Rabbi Yehoshua in a Baraita[529] says: Hear the cry of Your people Israel and quickly fulfill their request, blessed are You, Lord, who hears prayer[530].

D) Rabbi Elazar son of Rabbi Tzadok says: Hear the cry of Your people Israel and fulfill their request swiftly, blessed are You, Lord, who hears prayer[531].

E) Others say: The needs of Your people Israel are many and their understanding is limited, may it be Your will, Lord our God, that You give to each and every one according to their sustenance and to each body and body sufficient for its needs, blessed are You, Lord, who hears prayer[532].

And so is the law[533].

A short prayer that is prayed in a place of danger, they do not say before it or after it blessings from the prayer of eighteen [534], and they pray it whether standing or walking [535], and if he can stand, he stands [536], and the one who prays it, after he exits from the danger, returns and prays a complete prayer [537].

And R' Chisda in the Jerusalem Talmud disagrees and holds that one says before it the first three blessings of the Eighteen, and after it the last three blessings[538].

Footnotes

1. ↑ See citation 5 and onwards, on the identity of the arrangers.
2. ↑ Rambam Prayer Chapter 1; Sefer HaChinuch Commandment 433.
3. ↑ See also Prayer. See Rambam there and Sefer HaChinuch there.
4. ↑ Rambam Prayer Chapter 1 Halacha 3.
5. ↑ See Berachot 33a: The Men of the Great Assembly established blessings and prayers for Israel; see Megillah 17b, and similarly in Jerusalem Talmud Berachot Chapter 2 Halacha 4: One hundred and twenty elders, among them several prophets, established the eighteen blessings in order. And see Sifrei Deuteronomy Section 343: The early prophets established, and Yalkut Kings Hint 192: The early sages established.
6. ↑ Rambam there Halacha 4.
7. ↑ See Berachot 28b and Megillah 17b, that Shimon HaPakuli arranged the eighteen blessings before Rabban Gamliel in Yavneh, and Megillah 18b, that they were forgotten, and he arranged them again. And see Rabbeinu Yonah Berachot there (19b), that until Shimon HaPakuli they did not pray in order, but each one the blessing he needed, and Shimon HaPakuli arranged them in order.
8. ↑ Otzar HaGeonim Berachot 33a Letter 203 Page 77, based on Mishnah Tamid 32b.
9. ↑ Shibolei HaLeket Prayer Section 18, in the name of Aggadah.
10. ↑ See below: The content and order.
11. ↑ See Samuel I Chapter 2; Yalkut Shimoni Samuel I Hint 80, brought in Bahag Berachot Chapter 5 in the name of Yelamdenu, and in Rokeach Section 326 in the name of Midrash Vayechulu; Pesikta DeRav Kahana Deuteronomy.
12. ↑ See Hosea 14. Abudraham Eighteen in the name of Riva.
13. ↑ See below: The content and order.
14. ↑ Rambam Prayer Chapter 1 Halacha 4. And see also Prayer, on the laws of the language of prayer.

15. ↑ See Megillah 17b: One hundred and twenty elders, among them several prophets, established the eighteen blessings in order.
16. ↑ Rashi Berachot 28b s.v. in Yavneh.
17. ↑ See Berachot 28b there: The blessing of the heretics was established in Yavneh, and the Baraita there: Rabban Gamliel said to the sages, is there anyone who knows how to establish the blessing of the heretics, Shmuel HaKatan stood and established it.
18. ↑ See on these two blessings below: The content and order.
19. ↑ See Tosefta Berachot end of Chapter 3, and Jerusalem Talmud there Chapter 4 Halacha 3, and Charedim and Pnei Moshe there.
20. ↑ See citation 16 and onwards.
21. ↑ Bach Orach Chaim 118 s.v. because the count. And see citation 19, that according to the Tosefta and Jerusalem Talmud, initially there were 17 blessings, and today there are 18.
22. ↑ Tractate Soferim end of Chapter 16; Teshuvot HaGeonim Sha'arei Teshuva Section 347.
23. ↑ Psalms 29. Tosefta Berachot end of Chapter 3; Rabbi Hillel son of Rabbi Shmuel bar Nachmani in Berachot 28b; Rabbi Levi in Jerusalem Talmud Berachot Chapter 4 Halacha 3. And see citations 250, 355.
24. ↑ See citation 16 and onwards.
25. ↑ Psalms there 3. Rabbi Levi in Berachot there, and see Jerusalem Talmud there.
26. ↑ Rav Yosef in Berakhot there.
27. ↑ Rabbi Levi in Berakhot there.
28. ↑ Rabbi Tanchum in the name of Rabbi Yehoshua ben Levi in Berakhot there; R' Simon in the Jerusalem Talmud Berakhot there.
29. ↑ Rabbi Levi in Berakhot there.
30. ↑ Psalms 20. RYBL in the Jerusalem Talmud Berakhot there, and see there that although in the Psalms before us it is Psalm 20, and there are 19 chapters before it, nevertheless the first two chapters, "Happy is the man" and "Why do the nations rage," are considered one chapter.
31. ↑ R' Pinchas in the Jerusalem Talmud there.
32. ↑ R' Yochanan in the Jerusalem Talmud there.
33. ↑ Charedim and PNM there.
34. ↑ Exodus 38:23. Jerusalem Talmud there.
35. ↑ Mahara Fulda there.
36. ↑ See Samuel I 2; Yalkut Shimoni Samuel I Remez 80, brought in Bahag Berakhot Chapter 5 in the name of Yelamdenu, and in Rokeach Siman 326 in the name of Midrash Vayechulu; Pesikta Devarim.
37. ↑ See Hosea 14. Abudraham Shemoneh Esreh in the name of RIBA.
38. ↑ See below: The content and order.
39. ↑ HaManhig Laws of Prayer page 109 in the name of Midrash.
40. ↑ Mahari Abohab Orach Chaim 122 in the name of the Jerusalem Talmud.
41. ↑ See below: The content and order.
42. ↑ Nefesh HaChaim Part 2 Chapter 10.

43. ↑ See Tur Orach Chaim 113 in the name of his brother R' Yechiel, that those who expound hints and they are the pious ones of Ashkenaz would weigh and count the number of words of the prayers and blessings and against what they were instituted, and see Tur there 113-122, hints on each and every blessing.
44. ↑ Abudraham Shemoneh Esreh beginning “There are people,” brought in Beit Yosef there end of Siman 113.
45. ↑ Responsa Tashbetz Part 2 Siman 161.
46. ↑ Beraita Berakhot 34a; Rambam Prayer Chapter 5 Halacha 10; Tur Shulchan Aruch Orach Chaim 113:1, 121:1.
47. ↑ See citation 461.
48. ↑ Beraita Megillah 17a.
49. ↑ Beraita Megillah there 2: Shimon HaPakuli arranged the eighteen blessings before Rabban Gamliel in order in Yavneh, and there Rabbi Yochanan said, and some say in a Mishnah it was taught that one hundred and twenty elders, among them several prophets, instituted the eighteen blessings in order.
50. ↑ See citation 60.
51. ↑ Meiri Berakhot 34a, in explanation of the Gemara below.
52. ↑ Rav Huna in Berakhot there; Yerushalmi Berakhot 5:3; Rambam Tefillah 10:1; Tur Orach Chaim end of siman 114, and Rema in Shulchan Aruch there 6. And see Ra’avyah siman 445, that one who forgets to mention the might of rain in the resurrection of the dead, returns to “You are mighty,” and see also “Might.”
53. ↑ Mordechai Berakhot siman 110.
54. ↑ Rav Huna in Berakhot there; Yerushalmi there; Rambam there; Beit Yosef there.
55. ↑ Mordechai there.
56. ↑ Berakhot there.
57. ↑ Berakhot there.
58. ↑ Berakhot there.
59. ↑ Rif there (24a); Tosafot there s.v. “middle” and Tosafot Megillah 17b s.v. “arranged”; Rambam there; Tur Shulchan Aruch there 119:3. And see Abudarham Shemoneh Esreh in the name of Rabbi Gershom ben Shlomo, that one who interrupts in prayer anywhere returns to the beginning, and Beit Yosef Orach Chaim 104 who rejected his words, and ruled that in the middle blessings one returns to the beginning of the blessing.
60. ↑ Rashi there. And see Tosafot there and there who questioned him from the Gemara in citation 48.
61. ↑ Yerushalmi Berakhot 5:3.
62. ↑ Pnei Moshe there.
63. ↑ Mishnah Berurah siman 104 se’if katan 14. And see the source of the matter in the entry “Kriyat Shema.”
64. ↑ Rav Ashi in Berakhot 23a; Rif Berakhot there (14a) in the name of Rabbeinu Hai; Rambam Tefillah 4:13; see Shulchan Aruch Orach Chaim 104:5.

65. ↑ Rashba Berakhot 33a; Shulchan Aruch Orach Chaim 104:5, who ruled that one always returns to the beginning when delayed, and see Mishnah Berurah there se'if katan 16, that we practice not to return to the beginning unless one stopped due to compulsion.
66. ↑ Tosafot Berakhot 22b s.v. "but" and Rosh there 3:23 in the name of the Sar from Coucy; Rashba there 33a in the name of Raavad. And see Mishnah Berurah in the previous citation.
67. ↑ Psalms 102:1.
68. ↑ Genesis 24:63. Avodah Zarah 7b. And see Avodah Zarah there, that what is written in Psalms 142:3: "I pour out my complaint before Him, I declare my trouble before Him," does not mean that one first prays and then asks for his needs, see below, but rather it means "I pour out my complaint before Him," when my trouble is already before Him.
69. ↑ Rashi Avodah Zarah there. And see below, that in the Yerushalmi they expounded from this verse the opposite.
70. ↑ 1 Kings 8:28.
71. ↑ Yerushalmi Berakhot 4:4, and Charedim there in his explanation.
72. ↑ See also "Prayer."
73. ↑ Avodah Zarah there, that in their opinion we do not learn from the prayer of Moses our teacher, which had praise before the request, and see citation 130, that regarding communal prayer even they agree that we learn from Moses our teacher, and therefore they established the Shemoneh Esreh prayer in the order of praise, request, and thanks.
74. ↑ Psalms 142:3. Avodah Zarah there. And see Avodah Zarah there, that what is written in Psalms 102:1: "A prayer of the afflicted when he is overwhelmed, and pours out his complaint before the Lord," does not mean that one first asks for his needs and then prays, see above, but rather it means when is it a prayer of the afflicted, when he pours out his complaint before the Lord, and see below.
75. ↑ See also "Prayer." See Avodah Zarah 7b, that we learn from the prayer of Moses our teacher.
76. ↑ Rashi Avodah Zarah there.
77. ↑ Psalms 102:1. Jerusalem Talmud Berakhot 4:4.
78. ↑ Rashas there.
79. ↑ Pnei Moshe there. And see above, that the Babylonian Talmud expounded from this verse the opposite, and see citation 74.
80. ↑ Avodah Zarah there, and there 8a. And see Tosafot Berakhot 29a s.v. mipnei, that specifically one's needs are asked in Shomea Tefillah, but praises, which are not akin to Shomea Tefillah, are forbidden. On the mention of the might of rains in Shomea Tefillah see Gevurot. On the request for rains in Shomea Tefillah see She'elah. On Havdalah in Shomea Tefillah see Havdalah.
81. ↑ Rabbeinu Yonah Berakhot (22b); Tur Shulchan Aruch Orach Chaim 119:1.
82. ↑ Rabbi Yehuda in the name of Shmuel in Avodah Zarah 8a; Rambam Tefillah 6:3; Tur Shulchan Aruch there. And see Rabbeinu Yonah there and Shulchan Aruch there, that one asks both in singular and plural language,

both for his own needs and for the needs of the many. And see below, that according to halacha one asks for his needs even at the conclusion of his prayer.

83. ↑ See citation 80 and onwards.
84. ↑ Rav Yehuda son of Rav Shmuel bar Shilat in the name of Rav in Avodah Zarah there; Rambam Tefillah 6:2; Tur Shulchan Aruch 119:1.
85. ↑ Rabbi Chiya bar Ashi in the name of Rav in Avodah Zarah there; Rambam there 6:3; Tur Shulchan Aruch there.
86. ↑ Rabbeinu Yonah Berakhot (22b), based on inferences from the Gemara Avodah Zarah there, and see Beit Yosef there, explanation of his proofs. And see Beit Yosef there, that the needs of the many are permitted to be asked even in the middle of the blessing in plural language, and for this reason it is customary on a public fast to say Selichot in plural language in the middle of the blessing of “Forgive us”, see Public Fast.
87. ↑ Beit Yosef there. And see Shulchan Aruch there 1, which brought both opinions.
88. ↑ Beit Yosef there in the opinion of Rambam Tefillah 6:2 and 6:3 and Rosh Berakhot 5:21. And see Shulchan Aruch there, which brought both opinions.
89. ↑ Tur Orach Chaim 506 in the name of Rabbi Yitzchak, brought in Beit Yosef there 119 and Darkei Moshe there 1 and Rema there 1.
90. ↑ Tosafot Avodah Zarah 8a s.v. im, and Mordechai Berakhot hint 103, based on the Gemara in citation 92, which implies that only at the end of the prayer is it permitted to extend; see Shulchan Aruch Orach Chaim 119:2: there is one who says.
91. ↑ See citation 80 and onwards.
92. ↑ Rabbi Yehoshua ben Levi in Avodah Zarah 8a; Rambam Tefillah 6:2; Shulchan Aruch 119:1.
93. ↑ Rabbeinu Yonah Berakhot (22b); Shulchan Aruch there.
94. ↑ Rabbeinu Yonah Berakhot (22b); Ritva Avodah Zarah 8a; Shulchan Aruch there. And see citation 453 and onwards, the dispute of the Rishonim regarding the fixed supplications at the end of the prayer, whether they are said before “May the words of my mouth” or after it.
95. ↑ See the above citation.
96. ↑ Meiri Berakhot 31a, in the name of some say.
97. ↑ Rav Yehuda in Berakhot 34a; Rambam Tefillah 6:3; Tur Shulchan Aruch Orach Chaim 112:1.
98. ↑ Rabbi Chanina in Berakhot there. And see citation 132.
99. ↑ Tosafot Berakhot 34a s.v. al yishal, in the name of Rabbi Chanina and Rabbeinu Hai; see Tosafot Avodah Zarah 8a s.v. im ba: the congregation is different; Hagahot Maimoniyot Tefillah 6:3 letter 3 and Tur Orach Chaim 112 in the name of Bahag (and see citation 110) and Rabbi Hai and Rabbi Chanina and Rabbeinu Tam and Rambam; Rabbeinu Yonah Berakhot (23a) in the name of the Geonim; Rashba Berakhot 34a in the name of later Geonim; Ran on the Rif Rosh Hashanah (8b) in the name of Rabbi Yitzchak Ibn Giat; Rosh Berakhot 5:21 in the name of Rabbeinu Tam and Rabbi Chanina; Tur Shulchan Aruch Orach Chaim 112:1. And see Rashba Berakhot

there in the name of Rabbi Hai Gaon, who initially wrote that the needs of the many are permitted, and afterwards wrote that nevertheless the first three blessings are meant for praise, and there is no place in them for requesting needs even for the congregation, and even in the last blessings it is not proper for the Rabbis to say “Remember Your mercies” in the thanksgiving and likewise “Perform miracles” on Chanukah and Purim.

100. ↑ Rosh there; Tur there.
101. ↑ Tosafot Berakhot there; Hagahot Maimoniot there; Rashba Berakhot there; see Ran on the Rif there, for this reason they say in the Avodah every day: “Retzeh be’amcha Yisrael” etc.; Rosh there.
102. ↑ See also “Ya’aleh Veyavo.” Tosafot Berakhot there; Hagahot Maimoniot there; Rosh there.
103. ↑ Psalms 118:15. Beit Yosef Orach Chayim 68.
104. ↑ See also “Piyyutim” and see “Selichot.” Tosafot Berakhot there and Avodah Zarah there; Hagahot Maimoniot there, and there in the name of Rabbi Yosef Tov Elem and Rabbi Eliyahu Hazaken; Rosh there; Darkei Moshe Orach Chayim 112 letter 1, and Rema there 2.
105. ↑ See also “Aseret Yemei Teshuvah.” Tosafot Berakhot there; Rabbeinu Yonah Berakhot there; see Ran on the Rif Rosh Hashanah there; Rosh there. And see Rosh there and Hagahot Maimoniot there who proved from this that Eleazar HaKalir, who some say was a Tanna, composed a “Kerovetz” for the first three blessings.
106. ↑ See also the aforementioned. Rabbeinu Yonah Berakhot there; see Ran on the Rif Rosh Hashanah there; Rosh there.
107. ↑ See also the aforementioned. See Ran on the Rif Rosh Hashanah there.
108. ↑ See also “Chanukah” and see “Purim.” Ran on the Rif Rosh Hashanah there; see Rosh there.
109. ↑ See also “Tisha B’Av.” Ritva Ta’anit 30a.
110. ↑ See Bahag Hilchot Berakhot end of chapter 5. And there that and see citation 99, that the Rishonim brought in his name the opposite. And see Rashba in the name of Rav Hai Gaon in citation 99.
111. ↑ See also “Aseret Yemei Teshuvah.” Bahag there. And there that in “Sefer Chaim” etc. they say in “Sim Shalom,” because the eighteen blessings have already been completed, and this is like saying supplications after the Amidah. And see Beit Yosef Orach Chayim 112, and Shulchan Aruch there 2, that the correct custom is not to say “Kerovetz.”
112. ↑ Beraita Berakhot 34b.
113. ↑ Rabbi Chiya in the name of Rav Safra in the name of one of the house of Rav in Berakhot there.
114. ↑ Hagahot Maimoniot Tefillah chapter 10 halacha 1 letter 1.
115. ↑ Citation 20 and onwards.
116. ↑ Citation 27 and onwards.
117. ↑ See also Berakhot citation 47 and onwards.
118. ↑ Tur Orach Chayim 113.
119. ↑ See also the aforementioned there.
120. ↑ See also Berakhot.

121. ↑ See citation 279 and onwards. And see Abudarham Shemoneh Esrei beginning with “Atah Kadosh,” that besides “Hashivah Shofteinu,” even the first three blessings have in their conclusion kingship: in “Magen Avraham,” see below, and in “Gevurot” they say: “Melech Meimit Umechayeh” etc., and in “Atah Kadosh” they say: “Ki El Melech Gadol Vekadosh Atah,” and there the reason that specifically in these blessings they say kingship, as they allude to the three patriarchs.
122. ↑ See above.
123. ↑ Tosafot Berakhot 40b beginning with “Amar Abaye.” And see Tur Orach Chayim 118, on the reason there is no kingship in the Amidah, that every blessing adjacent to its fellow does not have kingship.
124. ↑ Otzar HaGeonim Berakhot 28b letter 127 page 40 in the name of Rav Hai.
125. ↑ Tosafot there; see Orchot Chaim Tefillah letter 17; Rosh Berakhot chapter 6 siman 23; Tur Orach Chayim 112. And see Orchot Chaim there, additional reasons.
126. ↑ Rosh there; Tur there.
127. ↑ See citation 10 and onward.
128. ↑ See citation 32 and onward.
129. ↑ See also Prayer, and see Avodah Zarah 7b, as it is learned from the prayer of Moses our teacher, and see the next citation.
130. ↑ See the next citation. And see Ritva Avodah Zarah 8a, that even according to those who hold that regarding individual prayer, we do not learn from the prayer of Moses our teacher that it should be in this order (see the previous citation) but the individual asks for his needs before the Shemoneh Esrei prayer, see citation 72, regarding communal prayer we learn from Moses, and therefore they instituted the Shemoneh Esrei prayer in this order.
131. ↑ Sifrei Deuteronomy Pisqa 248; Yalkut Kings Remez 192; see Rabbi Yehoshua ben Levi in Jerusalem Talmud Berakhot 2:4: the first three blessings and the last three blessings are the praise of the Omnipresent and the middle ones are the needs of the creatures; Rambam Prayer 1:4.
132. ↑ Rabbi Chanina in Berakhot 34a. And see citation 98.
133. ↑ Psalms 51:17. Rabbi Yochanan in Berakhot 9b and Jerusalem Talmud Berakhot 4:4; Rambam Prayer 2:9; Tur Shulchan Aruch Orach Chaim 111:1.
134. ↑ See also Prayer.
135. ↑ Psalms there 18. Abudraham Shemoneh Esrei in the name of Rav Sheshes, and there he questions his words.
136. ↑ Berakhot there. And see also Blessings of the Shema.
137. ↑ Berakhot there. And see also the aforementioned.
138. ↑ Rambam there; Tur Shulchan Aruch there.
139. ↑ Psalms 65:3.
140. ↑ Deuteronomy 32:3.
141. ↑ Hagahot Maimoniot Prayer 2:9 letter 4; Tur Orach Chaim 111; see Shulchan Aruch there 1. And in our siddurim it is written before Mincha and Mussaf the verse: “For the name of the Lord, etc.”
142. ↑ Psalms 19:15. Rabbi Yudan in Jerusalem Talmud Berakhot 4:4, and see citation 431.

143. ↑ See Mishnah Rosh Hashanah 32a; Tur Orach Chaim 113.
144. ↑ Psalms 29:1. See Mishnah Rosh Hashanah 32a; Megillah 17b.
145. ↑ Rashi Megillah there.
146. ↑ See citation 118.
147. ↑ See citation 46.
148. ↑ See citation 113.
149. ↑ See citation 103 and onward.
150. ↑ See citation 9. Shebehel Prayer Siman 18 in the name of Aggadah.
151. ↑ See citation 11, and see the next citation.
152. ↑ 1 Samuel 2:1. Yalkut Shimoni Samuel A, Remez 80, brought in Bahag Berachot chapter 5 in the name of Yelamdenu, and in Rokeach section 326 in the name of Midrash Vayechulu.
153. ↑ See citation 39 and onwards.
154. ↑ Isaiah 31:5. Hamanhig Laws of Prayer page 109; Mahari Abuhav Orach Chaim 122 in the name of the Jerusalem Talmud.
155. ↑ Tur Orach Chaim 114.
156. ↑ Mishnah Berachot 33a.
157. ↑ Psalms there. Rosh Hashanah 32a; Megillah 17b.
158. ↑ Mishnah Berachot 33a; Rambam Prayer chapter 2, halacha 15; Tur Shulchan Aruch Orach Chaim 114.
159. ↑ See citation 9. Shebehal Prayer section 18 in the name of Aggadah.
160. ↑ See citation 11, and see the next citation.
161. ↑ 1 Samuel 2:6. Yalkut Shimoni Samuel A, Remez 80, brought in Bahag Berachot chapter 5 in the name of Yelamdenu, and in Rokeach section 326 in the name of Midrash Vayechulu.
162. ↑ See citation 39 and onwards.
163. ↑ Isaiah 26:19. Hamanhig Laws of Prayer page 109; Mahari Abuhav Orach Chaim 122 in the name of the Jerusalem Talmud.
164. ↑ Citation 27 and onwards.
165. ↑ Mishnah Rosh Hashanah 32a.
166. ↑ Baraita Megillah 17b.
167. ↑ Psalms there 2. Rosh Hashanah 32a; Megillah 17b.
168. ↑ Berachot 12b; Rambam Prayer chapter 2, halacha 18; Tur Orach Chaim 114, and Shulchan Aruch there 582:1.
169. ↑ See citation 9. Shebehal Prayer section 18 in the name of Aggadah.
170. ↑ See citation 11, and see the next citation.
171. ↑ 1 Samuel 2:2. Yalkut Shimoni Samuel A, Remez 80, brought in Bahag Berachot chapter 5 in the name of Yelamdenu, and in Rokeach section 326 in the name of Midrash Vayechulu.
172. ↑ See citation 39 and onwards.
173. ↑ Isaiah 29:23.
174. ↑ Isaiah 4:3. Hamanhig Laws of Prayer page 109; Mahari Abuhav Orach Chaim 122 in the name of the Jerusalem Talmud.
175. ↑ Abudarham Shemoneh Esreh in the name of Riva. And see in the first citation in each blessing of the six blessings of communal needs, about the parallel between it and the blessing corresponding to it in individual needs.

176. ↑ See Mishnah Berakhot 33a, that this is the name of the blessing, and so it is in the Talmud in many places.
177. ↑ Baraita Megillah 17b.
178. ↑ Isaiah 29:23.
179. ↑ Isaiah ibid. 24.
180. ↑ Baraita Megillah 17b, and Jerusalem Talmud Berakhot 2:4.
181. ↑ Tur Shulchan Aruch Orach Chayim 115, and see Tur there that it is based on Berakhot 5:2: If there is no knowledge, from where is prayer, and see Bach there, that it is based on the words of Rav Ami in Berakhot 33a: Great is knowledge that it was given at the beginning of the weekday blessing.
182. ↑ See citation 9. Shebehelei Tefillah Siman 18 in the name of Aggadah.
183. ↑ See citation 11, and see the next citation.
184. ↑ 1 Samuel 2:3. Yalkut Shimoni Samuel A Remez 80, brought in Bahag Berakhot 5 in the name of Yelamdenu, and in Rokeach Siman 326 in the name of Midrash Vayechulu.
185. ↑ See citation 37.
186. ↑ Hosea 14:3.
187. ↑ Proverbs 8:10. Abudarham Shemoneh Esrei in the name of Riva.
188. ↑ See citation 39 and onwards.
189. ↑ Isaiah 11:9. Hamenhig Laws of Prayer page 109; Mahari Abuhav Orach Chayim 122 in the name of Jerusalem Talmud.
190. ↑ Mishnah Berakhot 33a.
191. ↑ Tur Orach Chayim 115.
192. ↑ Isaiah 6:10. Baraita Megillah 17b and Jerusalem Talmud Berakhot 2:4. And see Megillah there, that the healing mentioned is the healing of forgiveness, whose blessing was arranged after the blessing of repentance, see below, and not healing from illness, whose blessing was arranged later, see below.
193. ↑ Tur there. And there are hints in the number of words of the blessing.
194. ↑ Tur there.
195. ↑ See citation 9. Shebehelei Tefillah Siman 18 in the name of Aggadah.
196. ↑ See citation 11, and see the next citation.
197. ↑ 1 Samuel 2:4. Yalkut Shimoni Samuel A Remez 80, brought in Bahag Berakhot 5 in the name of Yelamdenu, and in Rokeach Siman 326 in the name of Midrash Vayechulu.
198. ↑ See citation 37.
199. ↑ Hosea 14:3. Abudarham Shemoneh Esrei in the name of Riva.
200. ↑ See citation 39 and onwards.
201. ↑ Jeremiah 30:18. HaManhig, Laws of Prayer, p. 109; Mahari Abohab, Orach Chayim 122 in the name of the Jerusalem Talmud.
202. ↑ Tur, Orach Chayim 115.
203. ↑ Isaiah 55:7. Megillah 17b and Jerusalem Talmud Berakhot 2:4.
204. ↑ Psalms 103:13.
205. ↑ Tur ibid.
206. ↑ See Tur and Shulchan Aruch, Orach Chayim 506.
207. ↑ See Genesis 38:24.

208. ↑ See citation 9. Shebehelei Tefillah, Siman 18 in the name of Aggadah.
209. ↑ See citation 11, and see the next citation.
210. ↑ 1 Samuel 2:7. Yalkut Shimoni, Samuel A, Remez 80, cited in Bahag, Berakhot 5 in the name of Yelamdenu, and in Rokeach, Siman 326 in the name of Midrash Vayechulu.
211. ↑ See citation 37.
212. ↑ Hosea 14:3. Abudraham, Shemoneh Esreh in the name of Riva.
213. ↑ See citation 39 and onwards.
214. ↑ Jeremiah 50:20. HaManhig, Laws of Prayer, p. 109; Mahari Abohab, Orach Chayim 122 in the name of the Jerusalem Talmud.
215. ↑ Megillah 17b; Tur, Orach Chayim 115.
216. ↑ Psalms 103:3. Megillah ibid. and Jerusalem Talmud Berakhot 2:4.
217. ↑ Megillah ibid. and Rashi ibid.; Jerusalem Talmud ibid.; Tur ibid.
218. ↑ Tur ibid.
219. ↑ Abudraham, Shemoneh Esreh in the name of Riva.
220. ↑ Rava in Pesachim 117b.
221. ↑ See Gemara ibid. and Rashbam ibid.
222. ↑ Exodus 6:6.
223. ↑ See citation 9. Shebehelei Tefillah, Siman 18 in the name of Aggadah.
224. ↑ See citation 11, and see the next citation.
225. ↑ 1 Samuel 2:1. Yalkut Shimoni, Samuel A, Remez 80, cited in Bahag, Berakhot 5 in the name of Yelamdenu, and in Rokeach, Siman 326 in the name of Midrash Vayechulu.
226. ↑ See citation 37.
227. ↑ Hosea 14:4. Abudraham Eighteen in the name of Riva.
228. ↑ See citation 39 and onwards.
229. ↑ Jeremiah 31:10. The Manhig Laws of Prayer p. 109; Mahari Abohab Orach Chaim 122 in the name of the Jerusalem Talmud.
230. ↑ Taanit 13b, 14a; Rambam Prayer Chapter 2 Halacha 14; Tur Shulchan Aruch Orach Chaim 566:1.
231. ↑ Taanit 16b; Rambam Fasts Chapter 4; Tur Orach Chaim 579.
232. ↑ Megillah 17b; Tur Orach Chaim 116.
233. ↑ Rabbi Acha in Megillah there; Jerusalem Talmud Berachot Chapter 2 Halacha 4.
234. ↑ See citation 217. Tur there. And see Abudraham Eighteen in the name of Riva, that the place of healing is after forgiveness, because sins are harsher than bodily ailments.
235. ↑ Jeremiah 17:14.
236. ↑ See Tosefta Megillah end of Chapter 3.
237. ↑ Tur Orach Chaim 116 in the name of Ramah; Shulchan Aruch there. And see Rema there that even in this manner it is only permitted when reading individual verses and not the entire chapter, see the next citation.
238. ↑ Rosh Megillah Chapter 3 Siman 24 in the name of Rabbeinu Yonah. And see Rema in the previous citation.
239. ↑ See citation 9. Shebehalachot Prayer Siman 18 in the name of Aggadah.
240. ↑ See citation 11, and see the next citation.

241. ↑ 1 Samuel 2:8. Yalkut Shimoni Samuel A Remez 80, brought in Bahag Berachot Chapter 5 in the name of Yelamdenu, and in Rokeach Siman 326 in the name of Midrash Vayechulu.
242. ↑ See citation 37.
243. ↑ Hosea 14:5. Abudraham Eighteen in the name of Riva.
244. ↑ See citation 39 and onwards.
245. ↑ Jeremiah 30:17. The Manhig Laws of Prayer p. 109; Mahari Abohab Orach Chaim 122 in the name of the Jerusalem Talmud.
246. ↑ Megillah 17b; Tur Orach Chaim 117.
247. ↑ See Megillah there that it is the ninth psalm, and Maharsha Part 1 there, that although before us it is in Psalm 10, see the next citation, it is called Psalm 9, because Psalms 1 and 2 are considered one psalm, see Berachot 9b, and see Rashi Megillah there, and Maharsha there in his opinion.
248. ↑ Psalms 10:15, and see the previous citation. Rabbi Alexandri in Megillah there.
249. ↑ Rashi Megillah there s.v. Shavor. And see also the removal of prices.
250. ↑ Psalms 29:5.
251. ↑ See Zion 23.
252. ↑ Jerusalem Talmud Berakhot 2:4, and Pnei Moshe and Charedim there. And see also the aforementioned.
253. ↑ Mishnah Berakhot 33a; Rambam Tefillah 2:16; Tur Shulchan Aruch Orach Chaim 117:1.
254. ↑ See Genesis 26:12.
255. ↑ Shebehelei there in the name of Aggadah.
256. ↑ See Zion 9. Shebehelei Tefillah Siman 18 in the name of Aggadah.
257. ↑ See Zion 11, and see the next Zion.
258. ↑ 1 Samuel 2:5. Yalkut Shimoni Samuel 1 Remez 80, cited in Bahag Berakhot 5 in the name of Yelamdenu, and in Rokeach Siman 326 in the name of Midrash Vayechulu.
259. ↑ See Zion 37.
260. ↑ Hosea 14:5. Abudarham Shemoneh Esreh in the name of Riva.
261. ↑ See Zion 39 and onwards.
262. ↑ Ezekiel 36:8. HaManhig Laws of Prayer page 109; Mahari Abohab Orach Chaim 122 in the name of Jerusalem Talmud.
263. ↑ Megillah 17b; Tur Orach Chaim end of Siman 117. And see Abudarham Shemoneh Esreh in the name of Riva, that the blessing of the Ingathering of Exiles, which is the first of the six blessings that are communal needs, see Zion 175, corresponds to You Grace, which is the first of the six blessings of individual needs, see the aforementioned Zion, for the sages said that any person who has understanding is as if the Temple was built in his days.
264. ↑ Ezekiel 36:8. Megillah there and Jerusalem Talmud 2:4.
265. ↑ Rashi Megillah there.
266. ↑ Isaiah 27:13. Tur there.
267. ↑ Numbers 10:10. Tur there.
268. ↑ See Zion 9. Shebehelei Tefillah Siman 18 in the name of Aggadah.
269. ↑ See Zion 11, and see the next Zion.

270. ↑ 1 Samuel 2:9. Yalkut Shimoni Samuel 1 Remez 80, cited in Bahag Berakhot 5 in the name of Yelamdenu, and in Rokeach Siman 326 in the name of Midrash Vayechulu.
271. ↑ See Zion 37.
272. ↑ Hosea 14:7.
273. ↑ Isaiah 53:2. Abudarham Shemoneh Esreh in the name of Riva.
274. ↑ See Zion 39 and onwards.
275. ↑ Isaiah 27:13. HaManhig Laws of Prayer page 109; Mahari Abohab Orach Chaim 122 in the name of Jerusalem Talmud.
276. ↑ Responsa Tashbetz Part 2, Siman 161.
277. ↑ Tur Orach Chaim 118. And see Abudraham Shemoneh Esreh in the name of Riva, that the blessing of “Restore our judges,” which is the second of the six blessings that are communal needs, see citation 175, corresponds to “Return us,” which is the second of the six blessings of individual needs, see the aforementioned citation.
278. ↑ Isaiah 1:25-26. Megillah there and Rashi there, and similarly in Jerusalem Talmud Berakhot Chapter 2, Halacha 4; Tur there.
279. ↑ Berakhot 12b; Rambam Tefillah Chapter 2, Halacha 18; Tur Shulchan Aruch Orach Chaim 118, 582:1.
280. ↑ See citation 120.
281. ↑ Proverbs 29:4. Tur there in the name of Mahazo.
282. ↑ Tur there in the name of Mahazo, the first opinion; Tur there, as is the custom of Provence.
283. ↑ Exodus 21:1.
284. ↑ See citation 9. Shebehalachot Tefillah Siman 18 in the name of Aggadah.
285. ↑ See citation 11, and see the next citation.
286. ↑ 1 Samuel 2:10. Yalkut Shimoni Samuel 1, Remez 80, brought in Bahag Berakhot Chapter 5 in the name of Yelamdenu, and in Rokeach Siman 326 in the name of Midrash Vayechulu.
287. ↑ See citation 37.
288. ↑ Hosea 14:7.
289. ↑ Numbers 27:20. Abudraham Shemoneh Esreh in the name of Riva.
290. ↑ See citation 39 and onwards.
291. ↑ Isaiah 1:26. Hamanhig Laws of Prayer page 109; Mahari Abohab Orach Chaim 122 in the name of Jerusalem Talmud.
292. ↑ Tur Orach Chaim 118. And see Abudraham Shemoneh Esreh in the name of Riva, that the blessing of the heretics, which is the third of the six blessings that are communal needs, see citation 175, corresponds to the blessing of “Forgive us,” which is the third of the six blessings of individual needs, see the aforementioned citation, because the heretics are those who cause sin.
293. ↑ See citation 15 and onwards, and see also the blessing of the heretics.
294. ↑ See Megillah 17b, and similarly in Jerusalem Talmud Chapter 2, Halacha 4.
295. ↑ Isaiah 1:28. Megillah there. And see Tosefta Berakhot end of Chapter 3.

296. ↑ Rashi Megillah there. And there it is stated that the heretics are the disciples of Jesus the Nazarene.
297. ↑ See citation 9. Shebehalachot Tefillah Siman 18 in the name of Aggadah.
298. ↑ See citation 11, and see the next citation.
299. ↑ 1 Samuel 2:9. Yalkut Shimoni Samuel 1, Remez 80, brought in Bahag Berakhot Chapter 5 in the name of Yelamdenu, and in Rokeach Siman 326 in the name of Midrash Vayechulu.
300. ↑ See citation 37.
301. ↑ Hosea 14:7.
302. ↑ Abudraham Shemoneh Esreh in the name of Riva.
303. ↑ See Tziyon 39 and onwards.
304. ↑ Isaiah 1:28. Hamanhig Laws of Prayer p. 109; Mahari Abohab Orach Chaim 122 in the name of the Jerusalem Talmud.
305. ↑ Tur Orach Chaim 118. And see Abudraham Shemoneh Esreh in the name of Riva, that the blessing on the righteous, which is the fourth of the six blessings that are for the needs of the many, see Tziyon 175, corresponds to the Redeemer of Israel, which is the fourth in the six blessings for the needs of the individual, see the aforementioned Tziyon, because the righteous see the poverty among them, and are zealous to redeem them from their distress.
306. ↑ Psalms 75:11. Megillah 17b, and similarly in Jerusalem Talmud Peah 2:4.
307. ↑ Leviticus 19:32.
308. ↑ Leviticus there 33. Megillah there.
309. ↑ Genesis 46:4.
310. ↑ See Tziyon 9. Shebehal Prayer Siman 18 in the name of Aggadah.
311. ↑ See Tziyon 11, and see the next Tziyon.
312. ↑ 1 Samuel 2:4. Bahag Blessings Chapter 5 in the name of Yelamdenu, and Rokeach Siman 326 in the name of Midrash Vayechulu. And see Yalkut Shimoni Samuel A Remez 80, which brought the hints on the other blessings, and omitted the hint for this blessing.
313. ↑ See Tziyon 37.
314. ↑ Hosea 14:8.
315. ↑ Psalms 91:1. Abudraham Shemoneh Esreh in the name of Riva.
316. ↑ See Tziyon 39 and onwards.
317. ↑ Isaiah 60:21. Hamanhig Laws of Prayer p. 109; Mahari Abohab Orach Chaim 122 in the name of the Jerusalem Talmud.
318. ↑ Tur Orach Chaim 118. And see Abudraham Shemoneh Esreh in the name of Riva, that the blessing of the builder of Jerusalem, which is the fifth of the six blessings that are for the needs of the many, see Tziyon 175, corresponds to Heal us, which is the fifth in the six blessings for the needs of the individual, see the aforementioned Tziyon, as it is said in Psalms 147:3: The Lord builds Jerusalem, etc., the healer of the brokenhearted.
319. ↑ Psalms 122:6. Megillah 17b; Tur there.
320. ↑ See Jerusalem Talmud Berakhot 4:3: Have mercy, and Maimonides Prayer 2:14: Have mercy, and Tur Shulchan Aruch Orach Chaim 557:1: Console.

321. ↑ See Tosefta Berakhot end of Chapter 3, and Jerusalem Talmud there 4:3, and Charedim and Pnei Moshe there.
322. ↑ Tosafot Rid Taanit 13a.
323. ↑ See Tziyon 9. Shebehal Prayer Siman 18 in the name of Aggadah.
324. ↑ See Tziyon 11, and see the next Tziyon.
325. ↑ 1 Samuel 2:10. Yalkut Shimoni Samuel A Remez 80, brought in Bahag Blessings Chapter 5 in the name of Yelamdenu, and in Rokeach Siman 326 in the name of Midrash Vayechulu.
326. ↑ See citation 37.
327. ↑ Hosea 14:8.
328. ↑ Song of Songs 7:3.
329. ↑ Psalms 147:14.
330. ↑ Genesis 14:18. Abudraham Eighteen in the name of Riva. And see citation 346.
331. ↑ Psalms 147:2. HaManhig Laws of Prayer p. 109; Mahari Abohab Orach Chaim 122 in the name of the Jerusalem Talmud.
332. ↑ See Responsa Tashbetz Part 2, Siman 161.
333. ↑ Tur Orach Chaim 118. And see Abudraham Eighteen in the name of Riva, that the blessing of the sprouting of David, which is the sixth of the six blessings that are for the needs of the public, see citation 175, corresponds to the blessing of the years, which is the sixth of the six blessings for the needs of the individual, see the aforementioned citation, because when there is a good king in the land, it is blessed, as it is said in Proverbs 13:23: “Much food is in the tillage of the poor,” and it is said in Psalms 146:7: “Who executes justice for the oppressed, who gives bread to the hungry.”
334. ↑ Hosea 3:5. Megillah 17b, 18a, and similarly in the Jerusalem Talmud Berakhot Chapter 2 Halacha 4.
335. ↑ See Tosefta Berakhot end of Chapter 3, and Jerusalem Talmud there Chapter 4 Halacha 3, and Charedim and Pnei Moshe there.
336. ↑ Tosafot Rid Taanit 13a.
337. ↑ Rabbah bar Sheila in Pesachim 117b.
338. ↑ Shebehelei there in the name of Aggadah.
339. ↑ See citation 9. Shebehelei Prayer Siman 18 in the name of Aggadah.
340. ↑ See citation 11, and see the next citation.
341. ↑ 1 Samuel 2:10. Yalkut Shimoni Samuel A Remez 80, brought in Bahag Berakhot Chapter 5 in the name of Yelamdenu, and in Rokeach Siman 326 in the name of Midrash Vayechulu.
342. ↑ See citation 37.
343. ↑ Hosea 14:8.
344. ↑ Genesis 49:11.
345. ↑ Psalms 80:9.
346. ↑ See citation 330.
347. ↑ Genesis 14:18. Abudraham Eighteen in the name of Riva.
348. ↑ See citation 39 and onwards.
349. ↑ Psalms 132:17.

350. ↑ Jeremiah 23:5. HaManhig Laws of Prayer p. 109; Mahari Abohab Orach Chaim 122 in the name of the Jerusalem Talmud.
351. ↑ Responsa Tashbetz Part 2, Siman 161.
352. ↑ Tur Orach Chaim 119.
353. ↑ Isaiah 56:7. Megillah 18a.
354. ↑ Psalms 29:10.
355. ↑ See citation 23.
356. ↑ Jerusalem Talmud Berakhot Chapter 2, Halacha 4, and Pnei Moshe and Charedim there.
357. ↑ See citation 80.
358. ↑ Shabbat 24a; Rambam Prayer Chapter 2, Halacha 14; Tur Shulchan Aruch Orach Chaim 565:1-3.
359. ↑ Exodus 2:23.
360. ↑ See citation 9. Shevach HaLevi Prayer Siman 18 in the name of Aggadah.
361. ↑ See citation 11, and see the next citation.
362. ↑ 1 Samuel 2:2. Yalkut Shimoni Samuel 1 Remez 80, brought in Bahag Berakhot Chapter 5 in the name of Yelamdenu, and in Rokeach Siman 326 in the name of Midrash Vayechulu.
363. ↑ See citation 37.
364. ↑ Hosea 14:9.
365. ↑ See above.
366. ↑ Hosea there. Abudraham Shemoneh Esrei in the name of Riva.
367. ↑ See citation 39 and onwards.
368. ↑ Isaiah 56:7. HaManhig Laws of Prayer page 109; Mahari Abuhav Orach Chaim 122 in the name of Jerusalem Talmud.
369. ↑ Tur Orach Chaim 120.
370. ↑ Mishnah Rosh Hashanah 32a; Megillah 18a.
371. ↑ Isaiah there. Megillah there. And see Jerusalem Talmud Berakhot Chapter 2, Halacha 4, which questions that the order should have been “Hear our voice” and then “Rebuild Jerusalem” and then “Restore the service,” and answers that they established according to the order of the text: first “And I will bring them to My holy mountain,” and then “And make them joyful in My house of prayer,” and then “Their burnt offerings and their sacrifices shall be accepted.”
372. ↑ Taught by Rabbi Oshaya in Berakhot 24a; Rambam Prayer Chapter 2, Halacha 10; Tur Shulchan Aruch Orach Chaim 122:1, 492:2.
373. ↑ Tur Orach Chaim 120 in the name of Rabbi Sherira and Rabbi Saadia; the custom of Toledo, brought in HaManhig Laws of Prayer page 94 column 5, and there in the explanation of the connection between the Priestly Blessing and Retzeh, that the priests ascend to the platform during Retzeh, and see Tur Orach Chaim 120, which wonders about the connection; see Responsa Rashba Part 1, Siman 997. And see HaManhig there and Tur there in the name of Rabbi Saadia, that in the Mincha of Yom Kippur they say Retzeh even though there is no Priestly Blessing (see Priestly Blessing), and see Beit Yosef there in the explanation of Rabbi Saadia’s opinion, that it is so as not to differentiate in the Mincha of fasts between this and that, for in other

fasts they perform the Priestly Blessing in Mincha, see Priestly Blessing, and see HaManhig there and Tur there that in Spain they do not practice thus, but even on Yom Kippur they only say it in prayers where they perform the Priestly Blessing.

374. ↑ The custom of Provence and France, brought in HaManhig there.
375. ↑ See Beit Yosef there, as is the current practice; Shulchan Aruch there.
376. ↑ See also prayer. HaManhig, laws of prayer, p. 95.
377. ↑ Tosafot Menachot 110a, in the name of differing Midrashim.
378. ↑ Rabbi Gidel in the name of Rav in Menachot 110a.
379. ↑ Tosafot ibid.; HaManhig ibid.; Tur Orach Chaim 120.
380. ↑ Tosafot ibid.; Tur ibid. in the name of Yesh Mefarshim. And see Beit Yosef ibid., that those who begin the blessing with “V’ashi Yisrael,” see citation 373, cannot interpret thus.
381. ↑ See citation 9. Shebehelei Tefillah, section 18, in the name of Aggadah.
382. ↑ See citation 11, and see the next citation.
383. ↑ 1 Samuel 2:3. Yalkut Shimoni Samuel A, hint 80, brought in Bahag Berachot chapter 5 in the name of Yelamdenu, and in Rokeach section 326 in the name of Midrash Vayechulu.
384. ↑ See citation 39 and onwards.
385. ↑ Isaiah 56:7. HaManhig, laws of prayer, p. 109; Mahari Abuhav Orach Chaim 122 in the name of the Jerusalem Talmud.
386. ↑ Mishnah Tamid 5:1.
387. ↑ Mishnah Yoma 68b.
388. ↑ Sotah 41a.
389. ↑ Rashi Berachot 11b. And see Yalkut Shimoni ibid.: “That You alone we shall serve in awe.”
390. ↑ See Rosh Tamid 32b: “That You alone we shall serve in awe, blessed are You, Lord, who dwells in Zion.”
391. ↑ Tur Orach Chaim 120.
392. ↑ Mishnah Rosh Hashanah 32a.
393. ↑ Psalms 50:23. Megillah 18a and Jerusalem Talmud Berachot 2:4.
394. ↑ Megillah ibid.
395. ↑ Rashi ibid.
396. ↑ Mishnah Yoma 68b.
397. ↑ Sotah 41a.
398. ↑ Hagahot Maimoniot, Tefillah 10:1, letter A, according to the version of Rabbi Chisda, based on Berachot 34b.
399. ↑ Citation 27 and onwards.
400. ↑ See citation 46.
401. ↑ Mishnah Berakhot 33b and Megillah 25a; Rambam Tefillah 9:4; Tur Shulchan Aruch Orach Chayim 121:2.
402. ↑ Gemara Berakhot ibid. and Megillah ibid.
403. ↑ Divrei Hayamim II 6:42.
404. ↑ Melachim I 8:56.
405. ↑ See citation 9. Shebehelei Tefillah siman 18 in the name of Aggadah.
406. ↑ See citation 11, and see the next citation.

407. ↑ Shmuel I 2:3. Yalkut Shimoni Shmuel I remez 80, cited in Bahag Berakhot 5 in the name of Yelamdenu, and in Rokeach siman 326 in the name of Midrash Vayechulu.
408. ↑ See citation 39 and onwards.
409. ↑ Yirmiyahu 33:11. Hamanhig Laws of Prayer page 109; Mahari Abuhav Orach Chayim 122 in the name of Yerushalmi.
410. ↑ Tur Orach Chayim 122.
411. ↑ See Mishnah Tamid 5:1, and Rambam's commentary there.
412. ↑ Bamidbar 6:27.
413. ↑ Tehillim 29:11. Megillah 18a.
414. ↑ Yerushalmi Berakhot 2:4.
415. ↑ Yeshayahu 51:2. Shebehelei Tefillah siman 24 in the name of Rav Saadia Gaon, and that this was the custom in the academy of Rav Shalom Gaon.
416. ↑ Mishlei 16:15.
417. ↑ Tehillim 89:16. Shebehelei ibid.
418. ↑ Darkei Moshe Orach Chayim 127, and Rema ibid. 2, in the name of Hagahot Maimoniot; see Mordechai Yoma remez 921 in the name of some authorities. And see Darkei Moshe and Rema ibid., that in Mincha on Shabbat they say Sim Shalom, because it is said: "With the light of Your face You have given us, etc., a Torah of life," regarding the Torah, which is read at Mincha, and see Darkei Moshe ibid., that our custom is to say Shalom Rav.
419. ↑ Hamanhig Laws of Prayer page 100, cited in Beit Yosef Orach Chayim 122. And see Beit Yosef ibid., that it is implied in the words of Ra'avyah and Hagahot Maimoniot in citation 456, that they would say the short version.
420. ↑ Seder Avodah Order of Prayer;
421. ↑ See Massekhet Soferim end of chapter 10.
422. ↑ And see Mateh Moshe 498.
423. ↑ Vayikra 26:6.
424. ↑ See citation 9. Shebehelei Tefillah siman 18 in the name of Aggadah.
425. ↑ See citation 11, and see the next citation.
426. ↑ 1 Samuel 2:10. Yalkut Shimoni Samuel A, Remez 80, brought in Bahag Berachot Chapter 5 in the name of Yelamdenu, and in Rokeach Siman 326 in the name of Midrash Vayechulu.
427. ↑ See Tziyon 39 and onwards.
428. ↑ Isaiah 32:18.
429. ↑ Isaiah 54:13. Hamanhig Laws of Prayer page 109; Mahari Abuhav Orach Chaim 122 in the name of the Jerusalem Talmud.
430. ↑ Psalms 19:15. Rabbi Yochanan in Berachot 9b and in the Jerusalem Talmud Berachot Chapter 4 Halacha 4; Rambam Prayer Chapter 2 Halacha 9; Tur Shulchan Aruch Orach Chaim 122.
431. ↑ Rabbi Yehuda son of Rabbi Shimon ben Pazi in Berachot there. And see the Gemara there, that although in our texts it is at the end of Psalm 19, it is considered after 18 psalms because Psalms 1 and 2 are considered one section.
432. ↑ See Tziyon 142.
433. ↑ Tziyon 453 and onwards.

434. ↑ See Berachot 17a, that Mar the son of Ravina would pray this prayer after his prayer, see also Prayer, and see Seder Rav Amram Gaon Order of Prayer and Hamanhig Laws of Prayer page 98 and Rokeach Laws of Prayer Siman 323 and Tur Orach Chaim 122, that it is customary to say it, and Beit Yosef there that the world chose this prayer from among other prayers mentioned in Berachot there, which other Amoraim practiced. And see Abudraham Eighteen: there are individuals who are accustomed to say after their prayer etc.
435. ↑ Seder Rav Amram Gaon there; Rokeach there; Hamanhig there; Tur Shulchan Aruch there 3.
436. ↑ Tur Shulchan Aruch there.
437. ↑ Tur there.
438. ↑ Seder Rav Amram Gaon there.
439. ↑ Seder Rav Amram Gaon there; Rokeach there; Hamanhig there.
440. ↑ Seder Rav Amram Gaon there; Rokeach there; Tur there.
441. ↑ Hamanhig there in the name of Aggadah, regarding one who says three things: Do for the sake of Your name, do for the sake of Your right hand, do for the sake of Your righteous Messiah.
442. ↑ Rokeach there in the name of Aggadah, regarding one who says four things: Do for the sake of Your name, do for the sake of Your right hand, do for the sake of Your righteous Messiah, do for Your sake and not for ours. And similarly Tur there, regarding one who says four things: Do for the sake of Your name, do for the sake of Your right hand, do for the sake of Your Torah, do for the sake of Your holiness.
443. ↑ Seder Rav Amram Gaon there.
444. ↑ Psalms 60:7. Rokeach there; Hamanhig there; Tur there.
445. ↑ Seder Rav Amram Gaon there.
446. ↑ Seder Rav Amram Gaon there; Rokeach there; Hamanhig there; Tur there.
447. ↑ Seder Rav Amram Gaon there.
448. ↑ Tur there.
449. ↑ Seder Rav Amram Gaon there; Rokeach there; Hamanhig there; Tur there.
450. ↑ Seder Rav Amram Gaon there; Rokeach there; Tur there.
451. ↑ See also Prayer, that there are Amoraim who would pray this prayer at the end of their prayer, and see also Confession of Zion 286, that it is said on Yom Kippur. Seder Avodah there; Rokeach there and the Manhig there in the name of some say.
452. ↑ Seder Avodah there.
453. ↑ See Rashba Berachot 17a s.v. Mar, that it is the same in the Gemara there; see Rabbeinu Yonah cited in 454; Darkei Moshe Orach Chaim 122 letter b, and Rema in Shulchan Aruch there 1, that this is the custom.
454. ↑ See citation 431; Rashba there in the name of Raavad; Meiri Berachot 31a in the name of the great commentators; Responsa Rashba vol. 7 siman 405; Shulchan Aruch there 2. And see Rabbeinu Yonah Berachot (20a) s.v. Lo Amran, that he wrote at the beginning of his words, and at the end he wrote that even if one says “May the words of my mouth” after supplications, there is no prohibition, for in the blessings themselves if one wishes to say

at the end of each blessing something related to the blessing, he may, see citation 84, and “May the words of my mouth” is not superior to the blessings themselves, and see Rabbeinu Yonah cited in 94, regarding asking for one’s needs after the prayer, he wrote that one asks both before “May the words of my mouth” and after it.

455. ↑ Rabbeinu Yonah there; Shulchan Aruch there.
456. ↑ See Mordechai Berachot hint 70, and Sukkah hint 954, that in “Elokai Netzor” he responds; see Raavyah Berachot end of siman 66, and Hagahot Maimoniot Prayer chapter 10 halacha 16 letter tav in his name: after he finishes “Oseh Shalom,” and Beit Yosef Orach Chaim 122 in his opinion that it is after the blessing “Sim Shalom” (see citation 419) and before “Elokai Netzor”; Tur there. And see Darkei Moshe there letter a, and Rema in Shulchan Aruch there 1, that according to those who hold, and in his opinion this is the custom, that supplications are said before “May the words of my mouth,” see citation 453, they also respond to Kaddish and Kedusha and Barechu even before “May the words of my mouth.”
457. ↑ Responsa Rashba vol. 7 siman 405, and see Darkei Moshe there letter a, that Rashba according to his view in citation 454, that nothing should be said before “May the words of my mouth”; Shulchan Aruch there 1.
458. ↑ Responsa Rashba vol. 1 siman 908; Shulchan Aruch there.
459. ↑ Shulchan Aruch there.
460. ↑ Baraita, and Rabbi Yehoshua ben Levi in Yoma 53b; Rambam Prayer chapter 5 halacha 10; Tur and Shulchan Aruch Orach Chaim 123:1. And see Abudraham Shemoneh Esrei, on the reason for the three steps, that up to a distance of three steps the Shechinah rests.
461. ↑ The custom of Abaye and Rava in Yoma there: in one bow; Rambam there. On the details and laws of bowing, see there.
462. ↑ Hagahot Maimoniot Prayer there letter samech; Shulchan Aruch there 3.
463. ↑ Orchot Chaim Prayer letter 28.
464. ↑ See Orchot Chaim there letter 25, that one should step heel to toe; Shulchan Aruch there.
465. ↑ Shebehelei end of siman 18; Shulchan Aruch there 4.
466. ↑ Rambam there; Tur and Shulchan Aruch there.
467. ↑ Baraita and Rabbi Yehoshua ben Levi in Yoma there; Rambam there; Tur and Shulchan Aruch there.
468. ↑ Tur there.
469. ↑ Shemaiah in Yoma there; Rambam there; Tur and Shulchan Aruch there. And see below. And see Raavyah Berachot siman 96, that some have the custom to say: “Peace to my right and peace to my left,” and it is a mistake, as they understood from what is written in the machzorim to give peace to his right and to his left.
470. ↑ Deuteronomy 33:2.
471. ↑ Psalms 91:7.
472. ↑ Shemaiah in Yoma there, and Rashi there.
473. ↑ Rava in Yoma there; Rambam there; Tur and Shulchan Aruch there.
474. ↑ Rashi Yoma there. And see also Prayer.

475. ↑ Raavyah there; Shulchan Aruch there.
476. ↑ Baraita in Yoma 53b.
477. ↑ Rashi Yoma ibid.
478. ↑ Ra'avyah Berakhot Siman 96; Tur Shulchan Aruch Orach Chayim 123:1. And see Machzor Vitry Siman 89, that when taking three steps, one should say these three words: "Oseh Shalom Bimromav." And see Abudraham Shemoneh Esrei, that it is said "Oseh Shalom" etc. before the steps. And see Seder Avodah that did not mention saying "Oseh Shalom" etc. except in Mussaf and Ne'ilah of Yom Kippur.
479. ↑ Rema in Shulchan Aruch Orach Chayim 123:1.
480. ↑ Rav Mordechai in Yoma ibid; Tur Shulchan Aruch ibid 2.
481. ↑ Yoma ibid.
482. ↑ Tur ibid.
483. ↑ Rif Berakhot (24b), first approach; see Shulchan Aruch ibid: at least until the Chazzan begins etc., and see the next citation.
484. ↑ Rif ibid in the name of "there are those who say"; Rambam Tefillah 9:4; see Shulchan Aruch ibid: until the Chazzan reaches Kedushah, and at least until he begins etc., see the previous citation.
485. ↑ Rabbeinu Yerucham Toledot Adam VeChava 53 end of part 3.
486. ↑ Beit Yosef ibid; Rema in Shulchan Aruch ibid.
487. ↑ See Abudraham Shemoneh Esrei in the name of Raavad; see Bach Orach Chayim end of Siman 123; see Mishnah Berurah ibid Se'if Katan 11.
488. ↑ Bach ibid.
489. ↑ See also "Havinenu."
490. ↑ Berakhot 30a; Tur Shulchan Aruch Orach Chayim 110:1. And see also "Havinenu."
491. ↑ See citation 522 and onwards.
492. ↑ Citation 501 and onwards.
493. ↑ Mishnah Berakhot 28b.
494. ↑ Meiri ibid. And see below on the content of the blessing.
495. ↑ Mishnah Berakhot ibid.
496. ↑ Meiri ibid.
497. ↑ Meiri ibid.
498. ↑ Mishnah Berakhot ibid.
499. ↑ Meiri ibid.
500. ↑ See Rambam Tefillah 2:2, and Lechem Mishneh ibid, and Kesef Mishneh ibid 1, in his opinion; Meiri Berakhot ibid; Tur Shulchan Aruch Orach Chayim 110:1.
501. ↑ Berakhot 29a. And see Jerusalem Talmud in the next citation.
502. ↑ Rashi there. And similarly in Jerusalem Talmud Berakhot Chapter 4 Halacha 3: Rav said (and one Baraita according to his opinion) at the end of each blessing, and Rashash there in explanation of his words, and see Rashash there that the first three and last three he says the full text, and see Mahara Fulda there that he shortens all of them.
503. ↑ Berakhot there, and similarly in Jerusalem Talmud there, and one Baraita according to his opinion. On the laws of the prayer of Havinenu see further.

504. ↑ Rambam Prayer Chapter 2 Halacha 2; see Tur Shulchan Aruch Orach Chaim 110:1.
505. ↑ Berakhot there, and Rashi there; Rambam Prayer Chapter 5 Halacha 8; Tur Shulchan Aruch Orach Chaim 110:2.
506. ↑ See citation 493 and onwards, dispute every day whether to pray the Amidah or a shortened version.
507. ↑ Baraita Berakhot 16a, and Gemara there in explanation; Rambam there; Tur Shulchan Aruch there.
508. ↑ See citation 501 and onwards, dispute among Amoraim regarding the content of the short prayer. And see Rashi there s.v. Me'ein.
509. ↑ Rambam there; Tur Shulchan Aruch there. And see citation 504.
510. ↑ Hagahot Maimoniot Berakhot Chapter 1 Halacha 17 letter 9; Shulchan Aruch Orach Chaim 110:2.
511. ↑ Berakhot 3a.
512. ↑ Rashi Berakhot there and Yoma 87b; Tosafot Berakhot there; Rabbeinu Yonah there (3a). And see Tosafot 29a s.v. Lait.
513. ↑ Rabbeinu Yonah Berakhot (3a, b).
514. ↑ See the words of Rabbi Nachman in the name of Shmuel in Berakhot 29a: All year a person prays Havinenu, and Rif Berakhot (19b) and Rabbeinu Yonah there (3a) and Rosh there Chapter 4 Siman 13, that it is only in a time of need; Rambam Prayer Chapter 2 Halacha 2: pressed and constrained; Tur Shulchan Aruch Orach Chaim 110:1.
515. ↑ Baraita Pesachim 3a and Yoma 87b and Niddah 8b.
516. ↑ Rashi Yoma there and Niddah there.
517. ↑ Rashi Yoma there.
518. ↑ Baraita Pesachim there and Yoma there and Niddah there.
519. ↑ See further Havdalah.
520. ↑ See further Havinenu.
521. ↑ See Rambam Prayer Chapter 2 Halacha 4; see Tur Shulchan Aruch Orach Chaim 624:1.
522. ↑ Rabbi Yehoshua in Mishnah Berakhot 28b; Rambam Prayer Chapter 4 Halacha 19; Tur Shulchan Aruch Orach Chaim 110:3.
523. ↑ See below Baraita in the name of Rabbi Yehoshua, different version.
524. ↑ Rav Chisda in the name of Mar Ukva in Berakhot 29b.
525. ↑ Some say in Berakhot there, that thus said Rav Chisda in the name of Mar Ukva.
526. ↑ R' Acha in the name of R' Asa in Jerusalem Talmud Berakhot Chapter 4 Halacha 4, and Charedim and Ba'or Rechok there in the explanation of his words, that this is the explanation of the language: in all the section of the transition, etc. And see Pnei Moshe there who explains differently, saying in this version: in all that the prayer leader explains, etc., and not that they are the explanation of R' Yehoshua: in all the section of the transition.
527. ↑ Mishnah Berakhot 28b.
528. ↑ Baraita Berakhot 29b.
529. ↑ See above Mishnah in the name of R' Yehoshua, another version.
530. ↑ Baraita Berakhot there.

531. ↑ Baraita Berakhot there.
532. ↑ Baraita Berakhot there and Jerusalem Talmud there.
533. ↑ Rav Huna in Berakhot there; R' Chisda in Jerusalem Talmud there; Rambam there; Tur Shulchan Aruch there.
534. ↑ Berakhot 30a; Tur Shulchan Aruch Orach Chayim 113.
535. ↑ Berakhot there; Rambam Tefillah Chapter 4 Halacha 19; Tur Shulchan Aruch there.
536. ↑ Rambam there; Shulchan Aruch there.
537. ↑ Berakhot there; Rambam there; Tur Shulchan Aruch there.
538. ↑ Jerusalem Talmud there, and Charedim there in his explanation.

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